

Certaine godly and necessarie Sermons, preached by M.

Thomas Carew of Bilston in the
countie of Suffolke.

The first concernes the misterie of godlinesse and religion
it selfe. *I.Tim. 3.*

The second concernes regeneration , and the necessitie of
having our part in that misterie. *John. 3.*

The third containes the meanes of attaining therewerto,
together with the small number (in comparison of those
that are partakers thereof.) *Mark. 4.*

The fourth shewes the remedy against Sathan's temptati-
ons, who seekes continually to keepe and draw vs from
it. *Eph. 6.*

The fift declares the shortnesse of our life , and vncertaine
certaintie of our death , when we shall receue the re-
ward of it. *Psal. 90.*

The sixt comprehends an example and description of that
rewarde , together with the punishment of those that
want it. *Luke. 16.*

In the end followeth three more particular Sermons.

The first concerning Gentlemen,specially those that are so
by office. *Deut. 16.*

The second concerning Gentlewomen. *1.Pet. 3.*

The third and last concerning Yeomen and Tradesmen,
especially Clothiers.

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To the right worship-
full M. Thomas Carew of
Crokeham in the countie of Som-
erset, and M. Clipsbie Gawdie of
Gawdie hall in the countie of
Norffolke.

HAUING for some reasons be-
gun, and by Gods goodnesse
finished this little booke, be-
ing after the vsuall manner,
to make choise of some per-
son or persons, vnder whose name I might
commend it to the world, my affection ca-
ried me as at the first, so at the last, to re-
solue generally vpon those who are my
kinsmen in the flesh, both by consanguini-
tie or affinitie, who although by the prouide-
nce of God they be seperated and seated
as it were in the East and the West, yet I
desire and indeauour, that they may sit to-
gether with *Abraham, Isaac and Jacob*, in
the kingdome of God : and particularly I
made choise of you, as the chiese among
the rest, especially that I am knowne vnto
and may be bolde withall, to whome for
auenctiou loue and benefits I haue beene
most beholding, especially because this

The Epistle Dedicatore.

little booke, as a messenger of my thankefulnesse, might stand in steed of other duties, which the distance of place, and other necessities, will not suffer me to performe vnto you and yours , praying you with all the rest of my friends, as if I named them, to accept and read it with the same affection that I haue written it, which I shall take as a recompence of my trauaile,in hope of the fruite thereof that may vnite vs more nearely by a new birth,in the spirituall kin-dred of Christianitie , which I beseech Almighty God in Iesus Christ our Lord , by his omnipotent and holy spirit, to bring to passe in vs all for our mutuall rejoysing
in this life, and eternall saluation
in the life to come,

Amen.

*Your poore kinsman and
ready friend to com-
maund in Christ,*

Tho: Carew.



The Epistle to the Reader.



Lthough (Christian reader) that the multitude of bookees already set forth by worthy men, the forbearance of many other to write much more worthy then my selfe, and the censures of some that will passe upon every thing that is committed to the view of all, as their severall affections stand either to the man or the matter, with some other things might discourage me from this labour, yet because I see that ancient bookees though never so excellent, are laide aside, and new bookees are taken into the hands of the common people, and that divers men according as they haue severall reasons, are of severall dispositi-

To the Reader.

ons this way, and because he that regards
the winde shall not sowe, I lay aside dis-
couragement, and also would haue thee
sinke that the reason mentioned in the
former Epistle, is a sufficient motiue to
me, though it seeme not so to thee, if thou
wilt bestowe thy paines to read this booke,
bestowe thy charitie to vse it well, and
pray with me to God that giues increase
to the planting of Paul, and the watring
of Apollo, that together with the grea-
ter and better labours of other of his ser-
uants, it may be blessed at least in some
small measure, to Gods church, especially
to those to whom I haue chieflie directed
it, and so thou shalt further my pur-
pose, and binde me to thank-
fulnessse.



The Summe of Christianitie.

I. TIMOTHY. 3. 16.

Without controuersie great is the misterie
of godlinesse, which is God manifested
in the flesh, iustified in the spirit, seene
of Angels, preached vnto the Gentiles,
believed on in the world, and received
up into glory.



The image shows a large, ornate initial 'V' at the beginning of a section of text. The 'V' is filled with intricate line drawings of flowers and leaves. It is enclosed within a double-lined rectangular frame. To the left of the 'V', there is a small vase containing a single flower. To the right, there are two vases, each holding a pair of flowers. The entire design is rendered in a black and white woodcut or engraving style.

Now because *Timothie* was a young man, the busynesse committed vnto him waightie, and his enemies and temptations many and mightie, he writes this Epistle vnto

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him , as he hath said in the former verſe ,
that he might know how to behauē him-
ſelſe in the Churche , which for excellencie
he calleſt the house of God , the piller and
ground of truthe .

Now hauing in the former part of this
chapter , ſhewēd what Minifters ſhould be
choſen , and how they ſhould be qualifiēd ,
in theſe words he ſhewes a reaſon thereof
drawne from the matter , whereabout they
muſt be occupied , which is , not in genea-
logies & lewifh fables , which he hath for-

Chap. 3. bidden them before , as too trifling and vnu-
profitable things for Miinifters to ſpende
their time in , but they muſt be occupied
about the doctrine of pietie and Chriſti-
anitie : now as they muſt be ſpeciall men ,
ſo they muſt bee occupied about ſpeciall
matters that are ſecret and vnuſknowne to
the world , that are of great uſe and benefit
to the Churche , and that are amiable and
admirable to the Angels .

Great is the miferie of godlneſſe : Now
the former deſcription of Minifters laide
with this doctrine for Minifters , doth ſhew
they muſt be wiſe , religious , and ſanctified
men , that ſhall teach religion to the peo-
ple ; otherwiſe they ſhall preach at the leaſt
in a great part that which themſelues doe
not

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not vnderstand , as our Sauiour Christ said to Nicodemus ; *Art thou a Teacher in Iffra-*
ell and knowes not these things, and as the Ie- John. 3.
suites , who in the Rhemish Testament prooues themselues to be the teachers of all men, yet shew they vnderstand not the mysteric of religion , for they haue passed ouer these words with silence , and speake not a worde of this text that doth containe so great a matter , *For without controuersie* (saith the Apostle ,) *great is the mysterie of godlineffe or religion.*

When he saith *Without controuersie* , he meanes it is confessed of all nations and of all sortes of men , that religion is a great thing , for although there be diuers opinions in the world , which is the true religion : the Jewes thinke it is contained in their *Talmud* , the Turkes thinke it is contained in their *Alcoron* , the Papists thinke it is contained in their *Masse-booke* , and we say it is contained in the Scripture ; yet all doe confess , and it is out of controuersie , that religion is a great thing : and al- though many doe not approoue of Chri- stian religion , yet it being granted that this is the true religion , to looke for saluation in and by Iesus Christ , who was God mani- fested in the flesh , all will agree it is a great misterie.

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misterie, he hath said in the former verse, he write in his Epistle to *Timothy*, that he might know how to behauie himselfe in the Church the piller and ground of truth; now he saith imediately, *Great is the misterie of Godlinesse or Religion*, teaching vs that is the true and godly religion, that is grounded in the trueth or word of God: and that hath alwayes beene professed in the Church, and that all the religions that are out of the Church, and that doe dissent from the word, are vntrue and vngodly.

Misterie, He calles true religion a mystery, because it is hidden from and refusid of the most, because it is perceiued and therefore embrased but of a few: and because it is preached but in part of any, and well may the Apostle call true religion a Mystery, for the Heathens dreame not of it; the Iewes deny it, Papistes peruerit it: yea many that are in the visible Church doe not perceiue it, at least the trueth and godlinessse of it, but doe take superficiall knowledge for sound knowledge, a dead faith for a lively faith, and counterfeite godlinessse for true godlinessse: and no maruell, for religion is contrary to nature and reason: the eye of religion *Adam* hath put out, and all men are blinde vntill they be againe

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againe enlightened by grace : therefore the
Apostle saith ; *The naturall man perceiues
not the things of God ; neyther can he , be- 1. Cor. 2.
cause they are spirittually discerned :* If re-
ligion , could haue beeene perceiued by na-
turall reason, the wise Philosophers would
haue found it out, but in all their writings
there is a perpetuall silence of it.

No man can by reason judge certaine-
ly of many naturall things subiect to sence,
as the exceeding swiftnesse , magnitude
and altitude of the Sunne , Moone and
Startes , of the causes and effects of the
thunder , lightnings , earthquakes : and
how much lesse can men pearce into Gods
secretes with their owne eyes . There be
many artes and trades, in the world, and e-
very of them is called a mistery , because
the perceiuerance and practise of them, is
beyond the reach of common men that
haue not beeene bound prentise to them,
how much more must the art of Christia-
nity and religion needes be misticall.

All other religions are not misteries, es-
pecially not great misteries , but may be
perceiued and conceiued by naturall rea-
son, but true religion cannot.

Yea the Apostle calleth it a mistery, not on-
ly in respect of those that be irreligious
and

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and haue no perceiuerance of it, but as I
said in respect of those that be religious,
who although they know it truly, yet they
know it not perfectly, as *Paul* saith of him-
selfe and all other Christians, *We know in
part, if we know any thing, but in part it is mi-
steries.*

2. Cor. 5. Nay that which is more, religion may
be called a misterie, in respect of the An-
gels, for they knowe it not fully, as *Peter*
saith, for hauing spoken of the Prophets,
foretelling of Christs suffrings and the glo-
rie of Christians, he saith, *the which things
the Angels desire to beholde.* And that reli-
gion is a great misterie, we shall more
plainely see by the opening of the Text,
and handling of the wordes as they follow
in order.

But before we come to the particulers
of it, let vs marke generally: that seeing re-
ligion is a great thing, we must not account
it little, nor vnderprile it as many doe, but
judge and esteeme highly of it, and thinke
all things in the world little, in respect of
it, and other persons no body, in compari-
son of those that haue it.

Furthermore let vs marke, that seeing
religion is a misterie, we must neither be
so arrogant, as to thinke we can easily con-
ceiue

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ceiue and vnderstand it , nor so negligent ,
as not to enquire and search after it , but
humbly and diligently , by hearing of Ser-
mons , by reading the Scriptures , by conser-
ring with good men , who are best acquain-
ted with it , and especially by prayer vnto
God , seeke and labour to be instructed in
it . Men are inquisitiue after court newes ,
and strange newes , that concernes great
persons and great matters , that euery one
knowes not : then let vs enquire for this
heauenlye mysterie that concernes the
highest .

And lastly , seeing he calles religion the
misterie of godlinesse , let vs note it is a mi-
sterie both in the knowledge of it , and in
the practise of it . Therefore as none can
tell what true godlinesse meanes but those
that be religious , so none can tell what true
religion meanes but those that be godly :
there is no religious man but hee that is
godly , and there is no godly man but he
that is religious .

God manifested , &c. Now we come to
the words of the Text , wherein the Apo-
stle sets downe the substance of religion ,
which at the first view seemes a matter not
hard to conceiue , but by the examination
of the circumstances of it , we shall by the
grace

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grace of God see how truely and fitly the Apostle hath called it a misterie. And al- though there be some partes of religion that are not plainly exprefed in this Text, as that of election and the resurrection, &c. Yet both thofe and all the parts of religi- on are comprehended in theſe words; for it is ſaid, *God hath elected vs in Christ Iesuſ,* and alſo *that we ſhall be raiſed up againe by him:* Saint John faith; *Every ſpirite which confeſſeth that Iesuſ Christ is come in the flesh, is of God, and every ſpirite which deemeþ that Iesuſ Christ is not come in the flesh, is not of God:* as there is no heretie or falſe religion, but doth impugne Christ, either in whole or in part, but doth deny him in his names, in his natures, or his offiſces: ſo on the con- trarie, there is no part of true religion but hath reference vnto Christ: therfore when he comes to ſet downe the misterie of re- ligion, he faſh it is this, *God is manifested in the flesh.*

So that religion followes from God to man, and againe leades man to God: the miftery of it is, that God and man, the creator and the creature, is ioyned togea- ther, which as one fafh; Is ſuch a thing that to ſpeakē of, no man is worthy, and to vtter no man is able. What then ſhall I

doe

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doe (saith he) shall I be silent, or shall I speake: be silent I dare not, least I should conceale so great a benefit: speake I cannot, least I should obscure so great a mystery.

Now that we might the better see the greatnessse of this mistery, that *God is manifested in the flesh*, as it were with a paire of spectacles, let vs briefly consider on the one side what God is, and on the other side what man is.

And yet I meane not to enter into any large discription of God, least we should thinke he may be fully conceiuied: for one faith truely and wittily; If all the world were full of booke, if all the creatures in the wold were writers, and all the water in the sea were inke, the writers would be wearied, the booke would be filled, and the sea would be emptied and exhausted before his perfection could be manifested.

Therefore *Simonides* being asked what God was, desired a dayes respit to make answere; and being asked the next day, he deferred two dayes respit; and againe being asked the third time, saide; the more I search it, the further I am from it.

When I seeke for God saith one of the ancient fathers, I doe not seeke for the glistering

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tering beauties of Dyamondes, and preciu-
ous stones for the eye : I doe not seeke for
the pleasant melodie of birdes and tunable
instruments for the eare, I do not seeke
for the sauour of flowers, spices, and oynt-
ments for the smell ; I doe not seeke for
hony, and delectable things for the taste,
which brute beastes may be capable of,
but I seeke for a glory aboue all beauty,
for a voyce aboue all melodie, and for a
sauour and sweetnesse aboue all delicacie,
which neither beastes, nor men with their
outward censes can attaine vnto.

*¶ God is the most absolute, supreame & ex-
celent thing, a substance deuine, inuisible,
eternall, infinite, vnchangeable, glorious,
almightie, onely wise, true, iust, mercifull,
gracious and bountifull, before whom the*

*Ez. 6. ¶ Cherubins do couer their faces, of whom,
thorow whom & for whom are all things,*

*Rom. 11. faith the Apostle, to him be glory for e-
uer. Now as God is thus, and much more
excellent then can be spoken, so on the o-
ther side; man especially considered as *A-
dam* hath left him, is most base, insomuch
that *Danid* comparing man but with som
of the creatures said. *What is man that thou**

*Psal. 8. art mindfull of him, and the sonne of man that
thou doest consider him;* how much more

com-

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compared with the Creator. Yea man is not onely base, but miserable; and so miserable, that if Christ had not come to redeeme vs, it had bee ne better for vs we had bee ne stones, yea beares, and toades: therefore seeing all that can be said is too little, to set forth Gods maiestie; and nothing can be said enough to set forth mans misery, this that the Apetile saith. *That God is myselfe in the flesh,* must needes be a great mystery. By God the Apostile meanes, not the first person in the diety, which is the father, nor the third person, which is the holye Ghost; but the second person which is the Sonne: for though there bee but one God, yet in the Godhead there are three persons, the father, the sonne, and the holy Ghost: Now it was the sonne, the second person, that was more manifested in the flesh as *Iohn* saith: *The word was made flesh, and dwelt among us, & we saw the glorie thereof, as the glory of the onely begotten sonne of the father full of grace and truthe;* Therefore Paule saith; *In him dwells the fulnesse of the Godhead bodily:* And yet we are not to thinke he was thrust out of heauen, as the euill Angels were, but he tooke flesh of his owne accord, as the Apostle saith in the seconde to the *Philippians*, *he being equal with God,*

Mat. 18.

John 1.

Col. 2. 9.

B

God,

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God tooke on him the forme of a servant : for as Adam sinned and ouerthrew mankinde voluntarily, so it was necessarie that Christ should take our nature , and redeeme vs voluntarily.

Manifested in the flesh. By flesh he meanes not the body of man onely, but our whole humane nature , consisting of soule and body: As when Peter saith, *He suffred in the flesh;* it is not meant he suffred in his body onely , but in his soule also : as he saith of himselfe; *my soule is heavy euen to the death:* so when it is said here , *he was manifested in the flesh,* he meanes in our humane nature ,

1.Pet.4.

Mat.2.

Heb.

Gal.4.

Mat.1.

Lk.7.

Joh.1.

for he was in all things like to vs, sinne excepted. The manner of his taking flesh was of a woman , as it is said ; *God sent his sonne made of a woman :* Mathew tels vs what woman ; namely , *the virgin Mary :* therefore he is in the Scripture called the *Sonre of man,* not that any man was his father, but because on a woman he tooke on him mans nature : this is that the Prophet *Esay spake of him ; They shall call his name Emmanuel,* that is *God with vs :* therfore are there such misticall speeches in the scripture. *John Baptist saith of him ; he that comes after me is before me,* that is , he comes after me in his manhood, but was before me in his

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his Godhead . He is likened to Melchisa-
deck, who is said to be without father and Heb.7.
without mother; for, as he was man he was
without father, and as he was God he was
without mother : and he himselfe saith in John.9.
Ioh.5. *Before Abraham was I am* . This is
that which some divines haue spoken of in
a wondring maner; That he which is eter-
nall should be borne in time ; that hee
which is called the ancient of daies, should Esr.7.
be a child of an houre old ; that he which Dan.7.
is the worlde, should become a babe that John.1.
cannot speake ; that he which is infinite,
should be compatised in the wombe of a Luke.2.
Virgin ; that hee should not enely make
vs like hymselfe at the first, but make him-
selfe like vs : that the flesh of Adam and
the saine of Adam, being ioyned in all
other men , should be separated in that
man, that was the sonne of God, because
he was not borne after the ordinary man-
ner of men, but was conceiued by the ho-
ly ghost , and borne of the Virgin Mary,
this is wonderfull . Who would haue
thought, that these two natures , the God-
head and the manhood, that were so farre
deuided a funder , should haue beeene so
neerelie ioyned together, not in one Para-
dice, as at the first, but in one person, & that

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more merely , then the soule and the body, for they may be deuided, but the godhead and manhoode of Christ cannot : therefore this is a great mistery , that God is manifested in the flesh.

Yet we must not imagine two Christes, one that was God , and another that was man, but one Christ who is both God and man : the diuell hath stirred vp some heretickes to deny his Godhead , and some to deny his manhood ; and some also to confound them together , thinking to corrupt this mistery , and so to ouerthrow religion: those that haue denied his Godhead , alleadge for colour thereof , our Sauiour

John.14. Christes owne wordes : *My father is greater then I ; Ergo , say they , he is not God , because he saith he is inferior to the father , not vnderstanding the misterye of those speeches that he speakes there of himselfe , as he is man , or mediator , and so he is inferiour to the father ; but in*

the second to the Philippians , it is said . He thought it no robbery , to be equall with God in his deuine nature . Those that haue denied his manhood , alledge these words of Paule :

Rom.8. God sent his sonne in the similitude of sinfull flesh , Ergo , say they , he was not man , because it is sayd he had but a similitude of flesh , but

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but the Apostle saith not, he had the similitude of flesh : *But the similitude of sinnefull flesh* ; For though he seemed to be a sinner as others were, as the *Pharise*s wrongfully John.7. said of him : Yet Peter saith; *In him was no sinne, neither was there quile found in his mouth*; So that though he had true flesh, yet he had but the similitude of sinnefull flesh, those that confound his two natures, as if the one of them did destroy the other, were led thereto by this; that the scripture doth sometime attribute that to his manhood, which belongeth to his God-head, as that it is saide, the sonne of man is in heauen; when he talked with the Iewes and sometimes doth attribute that to his God-head, which belonging s, to his man, hood , as *Pauie* saith to the elders of *Ephe-* Acts.20. *sus, Watch ouer the flock, whch God hath purchased with his owne blood*: Which speeches are vsed by reason of Christes personable vnion , that is the vniting of his two natures in one person, for as in owne nature of God there are three persons , so in one person of Christ , there are two natures.

But to leaue the confutation of heretickes , whose property is alwayes to passe ouer all plaine places of scripture , that doe

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shew the trueth , and to cauill with darke places, that may seeme to maintaine their error.

Those that would bee confirmed in the truth of the deuine and humane na-

John. 11. tures in the person of Christ, let them read **Rom. 9.5** these few places of scripture quoted in the **Heb. 1.8.** margeant, for the heaping vp of many te-

1.Joh. 5. stimonies is needlesse in this point , that is

20. so pregnant and plaine in this very Text, which faith ; *That God was manifested in the flesh.*

Furthermore , let vs marke , that the sonne of God did not onely becoine base man , but the baseſt of men , for hee was borne of a base person , a poore maide , that had not a Lambe to offer for her purification , but was faine to offer a payre of Pigeons : he was borne in a base place , in a Stable or Stall for beastes ; he liued diuers yeares in a base trade of a Carpenter , and after he entred vpon his publike office , he kept company with base persons , with Fishermen . *Paul* saith , *Hee made himselfe of no reputation :* yea he was

Phi. 1. so base in outward appearance , that the **Lts. 5.** Prophet sayde , *There was no forme nor
beaute in him ,* but he was despised and re-
jected of men , The reason of this base-
nesse,

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nesse, was because he did not onely take on him our nature, but our case and condition; that is, the frailties and infirmities of our nature, I meane not our sinfull infirmities, for that is alwayes excepted in his humanity, else how should he haue beene ioyned to God, who can abide no imputtie; but I meane, he tooke on him our naturall infirmities, both of minde and body. The infirmities of minde that he tooke on him without sinne, were both in his iudgement and affection. For iudgement, it is sayd of him, *He grew in wis-
dom*, which he could not haue done, ex-
cept there had beene some want, and also
it is said; *he was ignorant of the day of iudge-* Luke.2.
Mark.13
ment, for his affection, it is said he sorrow-
ed, and he feared: and that he tooke on Mat.9.
Heb.5.
him our infirmities of bodye appeares; when it is said, *he was hungry, and that he* Mat.4.
John.4.
Was weary, &c. But we are not to thinke that he tooke on him euery particuler mans infirmities, that grow of some speciall cause, franzinelle of minde, or lamenesse of body, but generally the infirmityes, which bee common to the nature of all men; that hauing experyence of infirmities, he might be able to succour vs in ours, as the Apostle saith. Heb.2.

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But is this all the mistery of religion, to know that the Godhead was ioyned to our base and fraile nature : No, but there is much more in it , that doth carrie our consideration a great deale further , as appeares by the wordes of the text that follow ; *He was preached to the Gentiles , and beleueed on in the Worlde : yea it reaches not onely to this world , but to the worlde to come ; He was received up into glorie.*

A great part of the mistery of Christes personall vniōn , standes in the vse of it , to vnite mankinde vnto God , by a spirituall and mysticall coniunction ; the Apostle *Pau* hauing said: *Ike faithfull are members of Christes body , of his flesh and of his bones ; He addeth , This is a great mistery , but I speake concerning Christ and the Church.*

Ephe.5.

Heb.2.

The sonne of God , was manifested in the flesh , that he might be the redeemer , not of Angels , but of men , as it is said : *He tooke not the Angels nature , for the Angels that fell ; shall remaine in the state of perdition without recovery , for euer : therefore , one wondring at the worke of our redemption saith , let all the Angels tell me , if euer God did any such thing for them ; but he tooke the seede of Abraham , saith the Apostle : That is , out humaine nature,*

The summe of Christ iusticie.

nature, that he might be the redeemer of men, and yet not of all men, for reprobate men are no more ioyned to God by Christ, then reprobate Angels: but the elect that were chosen in him, although by their fall in *Adam* they deserued to be for euer seperated from God; yet they are in and by Christ againe reconciled and ioyned vnto him, againe God was manifested in the flesh, that he might doe that for men, that no other could doe but he: Yea, that hee might doe that for man, that he himselfe could not haue done, except he had beeene both God and man.

Ephes.1.

For if he had not beeene man, how could he haue performed our obedience, in all the dueties of holinesse, righteousness and temperance, which the law of God doth require of men; and sanctifie mans nature that was defiled: in which respect he is called our wisedome, righteousness and *sanctificatiō*: againe, if he had not bin man, how could he haue suffered our miseries, and borne the punishments which by sinne we had deserued, in which respect he is called our redemption; this is that one faith, is a matter of maruelous consideratiō; that subiects had sinned, and the Lord must be beaten, that seruantes had offendēd,

1.Cor.1.

The summe of Christianitie.

ded, and the maister must die, that the guilty should be spared, & the innocent punished, and yet Gods iustice not impeached.

On the other side if he had not beene God almighty, how could he haue encoun-
tered, and conquered the deuill, hell, sinne,
death, and all the great enemies of our sal-
uation; that were too strong for man to bat-
telle with all; if he had not beene everlasting
God, how could he by temporall suffering
haue dischirged vs of eternall torment, and
how should the merite of his suffering haue
reached to those, that liued long before, &
long after his death; if he had not beene
infinite God, how should the father haue
accepted so many sinners in him, and him
for so many sinners, which he was angry
withall, and how should he be present with
his people, throughout the world: there-
fore it was necessary he shuld be both God
and man, that being man he might be suf-
ficient to suffer, whatsoeuer was due from
God, & do whatsoeuer was, & being God
he might be all sufficient, to make that
acceptable and effectuall which was suffe-
red and done for vs. Therfore this is a great
mystery, *that God was manifested in the flesh.*

I Hereof comes that neere coniunction
that is betweene Christ and his Church, set
forth

The summe of Christianitie.

forth in the Scripture: by many similitudes, he is called the head, and we the body, not his naturall body, but his mysticall body, as all true Christians are the body of Christ, so euery one is a member of his body, not hipocrites for they are no more true members of Christes body, then a brafен noafe, or a woden leg, is a member of a mans body: but true christians that are by faith and the spirit of regeneration vnted to Christ: for though Christ be in heauen, and we in earth, yet as the foote, which is a great way diistant from the head, is by certaine sinnes and vaines, springing from the head, ioyned to the head, so Christians are by certaine spiritual vaines, as faith, hope, loue &c. ioyned vnto Christ, he is also called the husband, & the Church is called his wife, therfore as the wife looses her owne name, and beares the name of her husband, so we loose our owne name, and beare the name of Ch: ist, and are called christians, and as a wife is indowēd with the goods of her husband, so are we with the riches of Christ.

Col. 1.

1. Cor. 12

Act. 14.

He is called the vine & we the branches, John 15. from whom we receiue spiritual iude and vertue, to bring forth fruite acceptable to God & profitable to men, for as Adam did not only make vs guilty, but also corrupt vs so

The summe of Christianitie.

so Christ doth not onely make vs innocent, that
but also sanctifieth vs.

Mat. 12. 2 Hereof comes that mistcall and spiri-
tuall alliance and kindred that is betwene
Christ and his people, therefore he calles
those that doe his fathers will, his mother,
his brother, and sister, how poore or base
soeuer they be in the woild. yet if they be
of the right streine of christianity, they be
of the most royll blood, and more hono-
table then they which come of the houses
of *Kaloy*, of *Austria*, or any earthly discent,
because they haue God for their father, the
Church for their mother, Christ for their
elder brother, and are made kings, and
Queenes of heauen, as one saith; Those
that be noble by their first birth, in the
worlde doe become vnnoble by vices, so
those that be vnnoble by their first birth,
may become noble by a new birth and by
virtues: therefore Peter calles the faithfull
a chosen generation, a royll Priesthood, a holy
nation, a peculiar people.

1. Pet. 2.

3 Hereof comes that mutuall exchange
that is betwene Christ and vs; hee was
made with vs the sonne of man, that wee
might be made with him the sonnes of
God: he by imputation and communica-
tion, tooke on him our sinnes and miseries,
the

The summe of Christianitie.

nocent, that they might be imputed to vs, his vertues and merites as the Apostle saith, he 2.Cor.5.
was made sinne f. r vs, that we might be made
the righteousnesse of God by him.

This is a great misterie, that his pouerty
should be our riches; that his bondage 2.Cor.8.
should be our liberty: that his condemnati- 9.
on before *Pilate*, should be our iustificati-
on before God; that his stripes should be the Rom.8.2
cure of our woundes; that he should bee Esa.53.5.
ioyned with theeuers and robbers; that we
Luk.23
might be ioyned with Saints and Angels; Gal.3.13
that his curse should be our blessing: that
he should overcome death by dying, and
that his death should be our life; that hee He.2.14.
should descend into hell, that is, into hel-
lish tormentes, that he might lift vs vp to Mat. 26.
heauen and happinesse. Therefore we are
saide to be crucified with him, to be buried
with him, to be quickned with him, Eph.2.
5. to be raysed vp with him, Col.3.1. to be Gal.2.19
ascended into heaven with him; for at the
first Adam was not a priuate, but a pub-
like person, in whome all mankinde was
included: so Christ the second Adam, was
not a priuate but a publike person, in whom
the whole Church is to bee considered:
therefore in Christes death and satisfac-
tion, in Christes resurrection and iustificati-
on,

The summe of Christianitie.

on in Christes ascention , and glorification
we must see the death, resurrection, and as-
centior of the whole Church, for as he hath
done and suffered all these things for the
Church, so the Church hath done and suf-
fered all those things in him, and shal at the
laſt receiue the fruite of those things, by &
with him, this is a great miftery : *that God*
is manifested in the flesh, therefore he is cal-
led our Sauiour, which is ſet forth in hiſ
name Iefus ; he is called our mediatour, to
make interceſſion for vs : where by the way
noate ; that the Popiſh booke called the
Ladies Psalter, made by Bonauenter, is blaſ-
phemous, because it appoints other media-

Mat. 1. 11

2. Tim. 2.

5.

3. Cor. 8. toſ besides him : he is called our Lord, to

6.

Ioh. 10. 9 defend & gouerne vs, he is called our doſt

Mat. 9. 12 and way to bring vs to the father; he is cal-

John. 10. 11. led our Phisition to cure our ſpirituall di-

John. 6. eases, and to restore vs to health : he is cal-

Ephe. 2. led our ſhepherd to gather vs into the

Tim. Church: he is called the bread of life, to no-

Cel. 2. 16 rith vs to life euerlaſting ; he is called ou-

Cor. peace to pacifie our conſcience, he is called

Phil. 3. 8. our hope because he is all in all vnto vs

Phil. 3. 8. Therefore it is ſaid ; we are compleat in him :

Cor. and therefore Paule faith, I desire to know

Phil. 3. 8. nothing but Iefus Chrift, and him crucified, &

Phil. 3. 8. I count all things dung that I may winne

Christ,

The summe of Christianitie.

Christ who doth communicate to vs not onely his name, his nature , and his graces, but also his priuiledges that we shoule be Kinges and Priestes , that we shoule haue interrest in the creatures; and be wayted on of Angels, therefore this is a great misterie, *that God is manifested in the flesh.*

4 From hence comes the mutual feeling and affection that is betweene Christ & vs, that he takes the iniuries done to vs, as done to himselfe, as he saith to *Saule*; *why persecutest thou me*, when he went to *Damascus*, to *Acts. 9.* persecute the Church: & he takes the benefites bestowed vpon his members, to be bestowed on himselfe, as he shal say at the last day, *when I was hungry ye gaue me meate*, *Mat. 25.* when I was thirsty ye gaue me drinke , and he expoundes his meaning , in saying, that which ye did to one of these little ones that beleeues in me, yee did to me; as that which is done to the hand or foote, by reason of a naturall coniunction reaches to the head, so that which is done to Christians , by reason of a spiritual coniunction ; reaches to Christ the head of the Church, and on the other parte , from hence comes the feeling grieves of Christians : when Christ is blasphemed or dishonoured, as *David* sayeth : *Tke rebukes of thos/ that*

The summe of Christianitie.

that rebuked, they are fallen on me : and the feeling comfort and reioysing that Christians haue when Christ is honoured , his kingdome furthered, and his will obeyed. And from hence comes not onely the sympathie and eeling that Christians haue with Christ their head , but that they haue one with another as members of the same body ; as the Apostle requireth, *Be like affected one towards another; mourne with those that mourne , and reioyce with those that rejoyce:* as in a naturall body there is not that feeling with the members of another bo-die as of the same ; so in Christes mystical body, there is not that feeling among the members of a strange body , as among those that be the true Church and body of Christ: therefore the scripture maketh this a marke of a true Christian and disciple, *to loue thy brethren.*

John.13

1.John. 3.

This is the great misterie, that the sonne of God is manifested in the flesh , whos he is God, is our father; as he is man, he is our brother ; and as he is God and man, he is our attonement maker : therefore let us not so looke to his humanity , as we forgo his diuinitie , least we be offended at his basenesse as the Jewes were , who calle him the Carpenters sonne : and let vs

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So looke to his diuinity, as we forget his humanity, leſt we be diſmaide at his brightness, as the man was that ſaid; depar from me, for I am a finne full man.

But let vs ſo conſider the vniuing of these two natures in his person; that in him we may ſee our happye condition, and know affuredly that as there is no ſaluation to them that are without him, ſoe there is no condemnation to them that are in him: hee knowes not religyon that knowes not this, ſaith Maiftre Caluim.

Rom.8.

Inſtituted in the ſpirit. All that which follows in this verſe, ſerues but for the amplification of this miſtery, therefore hauiing beene ſomewhat large in the former wordes, I will bee briue in the reſt. Inſtitution ſometime in the Scripture dooth ſignifie, to account a thing or a perſon iuft and pure that is not ſo of himſelfe, and ſo it is taken commonly, when it reſpects vs, who are by God eſteemed iuft by grace, that are not ſo by nature: but ſo it cannot be taken here, for in this ſence Christ cannot be ſaid to be iuftified, except it bee from our finnes that he had taken vpon him as our ſurety, as Paule ſaith: *he dyed for our finnes, and roſe agayne for our*

Rom.4.

C

our

The summe of Christianitie.

Rom.4. our iustification : that is to say, hauing by his death payde the price of our sinnes , hee was by his resurrection iustified and freed from them , and in him wee are iustyfied from our sinnes , and the punishmentes of them , because the penaltye of our sinnes beeing payde by him , can no more bee exacted of vs , therefore *Pauke* saith , as by one mans disobedienē many were made sinners , so by the obediency of one many were made righteous : therefore contrarye to the opinion of the Papistles , wee must fetch our iustification by the faith of the Gospell from him that is just and hath kept the lawe ,

Rom.5. and not from our selues that are vniust and cannot keepe the law , therefore saith the Apostle , wee are iustified by the faith of Christ , and not by the workes of the law , and yet faith dooth not iustifie vs as it is a quality in vs , no more then to see patience or any other grace , but as it is grace that layes hould of Christ , neyther is it the quantitye or strength of faith that dooth iustifie vs ; but true faith how little soever that layes holde of the strength of Christ ; but I will stand no longer vpon this point , though it be a speciall part of this misterye of godlynesse because the

Rom.3. Apostle , wee are iustified by the faith of Christ , and not by the workes of the law , and yet faith dooth not iustifie vs as it is a quality in vs , no more then to see patience or any other grace , but as it is grace that layes hould of Christ , neyther is it the quantitye or strength of faith that dooth iustifie vs ; but true faith how little soever that layes holde of the strength of Christ ; but I will stand no longer vpon this point , though it be a speciall part of this misterye of godlynesse because the

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The summe of Christianitie.

Apostle dooth not speake of this kinde
of iustification heere as appears, when
hee sayeth hee was iustified in the
spirit.

Therefore iustification i sheere to be ta-
ken in another sence: that is to allow or
acknowledge a thing or a person to bee
that which hee is in himselfe: when it
seemed to some to be otherwise, as where
it is saide wisedome is iustified of her
^{Mat. 11.} children, that is acknowledged to bee ex-
cellent wisedome. Though other doe deny
it and account it foolishnesse in this sence,
the Apostle speakest heere, when hee
saith, *Christ was iustified in the spirit,* as
if he should saye though hee were ma-
nifested in the flesh, and seemed to bee
a base person; yet hee was found and
acknowledged to bee the euerlasting and
glorious God: to the like effect the Apo-
stle ^{2. Pet. 3.} *F*ter speaketh of him saying: *Hee
suffered in the flesh, and was quickned in
the spirit,* which is the same that Saint ^{Johns}
speaketh after hee had saide, the worde
was made flesh, hee addeth, *wee saw the* ^{John. 1.}
glorye thereof as the glory of the onely
begotten sonne of the father, full of grace
and trueth, for though the sonne of God
ooke on him our humane nature & frailety

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he did not lay aside his deuine nature
and maiestye , but onelye couered vnder
the vayle of the flesh; as the sunne
though it bee couered with cloudes , yet
the bright beames thereof doe sometime
breake out and shew foorth it selfe to
those that haue eyes ; so the beames of
Christes Godhead did sometime breake
out and appeare to those that were not
spirituallye blinde , and not onelye in
his excellent words and Doctrine , spea-
king as it is sayde of him , so as never
man spake , but in his gloryous transfi-
guration vpon the mountaine , which
Peter calles the holy Mount , where saith
he; Wee saw his glorie : And also in his no-
table and deuine miracles turning water
into wine , feeding manye thousandes
with a few loaues and fishes , causing the
rough sea and windes to bee still , making
warlike souldiers to fall backewarde , and
euen the diuell to giue place at his com-
mandement: therefore when it is said here ,
he was iustified in the spirit , the meaning
is , he was apparantly shewed , knowne and
acknowledged to be God in the flesh .

*Seene of Angels . He was not onely iusty-
fied and acknowledged to be the sonne of
God in the flesh by men , but also by An-
gels ,*

The summe of Christianitie.

gels, who were acquainted with it, and witnesses of it; they brought tydings of his birth to the shephearde; they brought Luk. 1. tydings of his resurrection to the women, Luk. 24. they were behoulders of his ascencion with the Apostles; and they did not onely Acts. 1. see him, but adore and worship him, and not onelye the good Angels, but the e- Heb. 1. uill Angels did acknowledge him: this Mar. 3. is a great misterye that dooth appeare wonderfyl to all creatures both good and bad, that a babe lying in a manger, and a man hanging vpon the crosse, should be the sonne of God and Sauour of the world.

Preached to the Gentiles. This is a further amplifying of this mistery, for Christ did not take flesh to the end to be hid and vnvnknowne, especially after he had performed the worke of redēmptiō; for although he bad his disciples to shew his transfiguration to no man, till he was risen againe from the dead, yet after that, he would have both it and all other partes of religion published to all men, when the woman powred a boxe of ointment on his head, he said; wheresoever this Gospell should be preached, that which shee had done should be spoken of for a memoriall of her, thereby Mat. 17.

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shewing that the Gospel should be preached thorow the wold, and if that little that shee did before his death should bee published and praised, how much more his death it selfe.

This mistery of religion was hid 4000. yeares, or thereaboutes from the Gentiles a long time, it was contained in one familie and in one kingdome, in which respect, the Apostle calleth the calling of the Gentiles to the knowledge of Christ, by the Gospell a mistery hid from the ages past; but when the fulnesse of time was come, then God sent his sonne in the flesh, a light to be revealed to the Gentiles,

Ephe. 3.

Luk. 2.

Mar. 28.

A. 25. 2.

I. 17. 4.

as Simeon speaketh according to that which was promised to Abraham; in thy seede shall all the nations in the earth be blessed, therefore our Sauour Christ commaunded his disciples to goe to all nations and preach the things he had commaunded, for which purpose hee gaue them extraordinary guifts, and among the rest the guifte of speaking with dyuers tongues, according to that which Paule saith, he ascended vp on high, and led captivity captiue and gaue guiftes to men, and appointed some to bee Apostles, &c. Now as they were commaunded and in-

bled

The summe of Christianitie.

bled to preach to the Gentiles, so they did as we may see throughout the booke of the Actes of the Apostles : they preached first Act. 13 indeed to the Iewes, but when they refused they turned to the Gentiles, although they suffered reproofe and persecution for the same, at the hands of the Iewes, because the Iewes misliked the calling of the Gentiles, some of them of ignorance ; thinking the promises belonged onely to them, and not to the Gentiles, except such as should enter into the Church by the auncient dore of circumcision , and some of them of duty thinking their dignity, of being the only people of God would fall, if the Gentiles should be taken, in which is set forth, in the example of the elder brother ; who enuided the entertainement of the prodigall sonne.

Luk. 15.

Now this mistery of calling of the Gentiles, is so much the more misticall, because the Iewes who were the natural Oliue-tree were broken , and the Gentiles who were of the wilde Oliue-tree were grafted; in this is a great mistery, that the Gentiles that were poore beggers which lay by the hedges and high wayes , as it is set foorth in the parable, should bee called to the mariage of the Kinges sonne , that no Gentiles that were strangers and forreners

Mat. 22:

The summe of Christianitie.

as the Apostle speakes to the *Ephesians*,
should be *Citizens with the saints*, and of the
houſhold of God: and as the Apostles did
preach to the *Gentiles*, so the summe of
their Preaching and Sermons was this mi-
ſtery of religion, that *God was manifested in*
the flesh, as we may ſee in the *Actes*, where
they teach; that there is no name vnder
heauen whereby we may be ſaued, but the
name of *Iefas*.

Beleeued on in the world. Having ſayde,
Christ, God and man, was preached to the
Gentiles; now he ſaith, *He was beleeued on*
in the world: Whereby we ſee, that prea-
ching goeth before faith: as *Paul* ſaith;

How ſhall they beleeue except they heare, and

Rom. 10. how ſhall they heare without a Preacher: and
Peter ſaith; God chose him that the *Gen-*

tiles ſhould heare the Gofpell, and beleeue
the preaching of the lawe, though it hath
an excellent vſe to be a Schoolemaiter, to
leade vs to Christ, and to prepare vs for
Christ, as it did thole to whom *John Bap-*

tist preached the doctrine of repenteance,
yet it cannot worke faith in men, that is
the office of the Gofpell, which ſetteth
forth Christ Iefas, and this misterie of our
redemption that he hath wrought in the
fleſh, as we haue heard before: therefore

Gal. 3.

Luk. 3.

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is the Gospell called the word of faith,
which the *Gentiles* did heare and beleue,
for although all that doe heare, doe not be-
leeue; yet none can beleue but those that
heare, therefore it is said: *It pleased God by
the foolishnesse of preaching to save those that
beleue.*

1.Cor.1.

Whereupon I inferre this briefe exhorta-
tion, (as a Parentheses) that those who
would be religious, should not thinke rea-
ding either by others or by them selues, suf-
ficient but that therewithall they do ioyne
ordinary hearing, the worde preached,
which is the iust, liuely & effectuall meanes
that God hath ordained for the beginning
and increasing of this grace, of faith, and
all other gifts of sanctification.

Gal.3.

For Christ beeing preached to the *Gen-*
tiles, he was not preached in vayne, but as
the Apostle saith, he was beleueed on in
the world; not of all the world, for the A-
postle saith, all men haue not faith, but in
the world, that is as *Luke* saith in the *Actes*, *Actes. 13.*
As many as were or daigned to eternall life bele-
ued, and therefore is true faith, which doeth
apprehend Christ, called the faith of Gods
elect, which is according to Godlinesse.

2.Thess.8

Titus. 1.

This is not the least part of this great
mystery that Christ is beleueed on in the
world

The summe of Christianitie.

world, some maruell that all which heare
the word so plainly, and plentifully prea-
ched, doe not beleue, but rather confide-
ring the impediments of faith : that are
within vs and without vs, it is maruell that
any do beleue, for faith is not of our selues
by nature, it is the gift of Gods grace, and
another manner of thing then many ima-
gine, seeing no man knowes it but those
that haue it, as no man knowes the sweete-
nes of hony but those that haue tasted it.

Ephe. 2.

I will not enter into a common place of
faith, because I purpose not to go from the
Apostles purpose, onely that we may not
be deceiued in iudging of it, as many are,
let vs knowe that faith is a precious
and vnspeakeable gift; which God by his
holy spirit workes in the hartes of his elect
in measure, whereby a man doeth applye
Christ and all his good things to himselfe,
with comfortable assurance, and whereby
he is prouoked and inabled to thankefull
obedience; thus Christ being preached, he
was beleued on in the worlde, not talked
on onely, but beleued on also, he was tal-
ked on of many, and beleued on of some
though but few in comparison as it is now,
but we must not rest in lip faith, but labour
for hart faith, not rest in faith of the flesh,
but

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but labour for faith of the spirite , not rest
in the faith of common Protestantes ; but
labour for the faith of true Christians , not
rest in a dead faith that is without fruite,
but labour for that faith which may make
vs aliu from dead workes, not rest in such
a counterfet faith as is ouercome of the
world, but labour for that fai h that doth
ouercome the world for Christ . never ou-
ercome for vs , except he ouercome in vs ,
this is the commandement of the Gospell :
that we beleue in him whome God hath
sent ; that we beleue this mytery, not on-
ly that God became man , but that he did
it for the saluation of men , and not only
of other men, for so far hipotes may go
in beleeving ; but of our selues every one
must beleue , that Christ so wrought the
redemption of the Church generally , as
hee did it for him paticulerlye, as a
member of the same , and if there had
beene no more he would haue done it for
him alone.

This is a part of this mytery , to beleue
that Christ being in heauen , and we in
earth, Christ beeing glorious and we base,
Christ being pure and we defiled, should be
one with vs and we with him.

But marke that it was said before Christ
was

The summe of Christianitie.

was preached to the *Gentiles*, and now he was beleeuued on in the world : the *Gentiles* were great sinners , yet when Christ was preached, they beleuuued in him. Some may therevponake this question ; Doth Christ belong to wicked men ? no , not so long as they bee wicked : but the Apostles did preache this misterie of forgiuenesse of sinnes and saluation in Christ, to those that do repent, as *Peter saith* ; *Amend your liues, and be baptised in the name of the Lord Jesus, for the remission of sinnes* : therefore those that would beleue this misterie, must repente of their sinnes, for the faith that wicked men boast of is but a fancie.

Repentance is a godly sorrow , rising from the sight of our sinnes , and the punishment due vnto them , which causes a man to hate the deuill, euill men, and euill things; to loue God, good men, and good things in his minde, and to forsake the deuill, euill men, and euill things: and to follow God, good men, and good things, in his maners: but it is not so needfull to shew now what repentance is , as to perswade men to go about it : neither is it so necessarie to shew whether faith or repentance be wrought first in a man , seeing they are alwayes ioyned together, and are at no time seperated

The summe of Christianitie.

seperated in a good man : repentance though it may be said to be the last in nature, yet it is the first in feeling.

Thus the *Gentiles* when they heard the Gospell, beleueed in Christ, as we may see in *Zacheus*, and in those that burned their bookes of curious Artes at *Ephesus*, and many other : therefore those that became Christians ,are in the Epistles of *Paul* called Saints ; and if any that had beene received into the Church vpon a counterfeite shew of repentance, did returne to his olde sinnes, the scripture appoints him to be cast out and deliuere d to Sathan ,as vnworthy of a Christian estate ; but those that did indeed beleue in Christ, became true Christians, such as were redeemed, iustified and sanctified by him.

Luk. 19.
Acts. 19.

Received vp into glory. That is his manhood, for his Godhead was alwayes in glorie ; but the Apostle meanes he was received into glorie in his manhood , that he might enjoy that life which was promised to those that keepe the law ; this is that he prayed for, *Farther glorifie thy sonne with that glorie that I had with thee before the world* John. 17. *was:* This is that the Euangelist *Marke* speaks of, *He was taken vp into heauen* : Mar. 16. The manner of his ascention therer, is set downe

The summe of Christianities.

Act. i. downe in the first of the Actes.

Therefore he is not here corporally vpon earth, as the Papistes say, for we beleue in the creede, he ascended into heauen which must containe him vntill his comming againe, this is that is saide of him, he is crownd with glory and honour, not such glory only as the Saints and Angels haue, but the highest degree of glory belonging to the head of the Church; though he were base for a time, yet is he glorious for euer, which those that beleue in him did see by faith, as the theefe on the Crosse that said, Lord haue mercy on me, when thou commest in thy kingdome, and therfore though in the primitive Church, the friendes of the Church did expostulate with them, and say will ye beleue and suffer for one that was crucified, yet by faith they ouercame such reasons, and knew he was another manner of person, then they tooke him, as it is said, he was received into glory.

This is that which is said of him, that hee sitteth at the right hand of God, that is as *Pauie* expounded it, exalted farre aboue all principallitie and power, as it is laid to the *Philippians*, hee humbled himselfe to the death of the Crosse, wherefore God hath exalted him, and giuen

Ephe. i.

Phil. 2.

The summe of Christianitie.

uen him a name aboue all names, that at
the name of Iesus, euery knee should bow:
this he faith of himselfe, all power is giuen
to me both in heauen and in earth , that as
he hath redemeed his people from their e-
nemis, so hee might defend them from
them.

This is a great mistery, that he which
was brought to lowe, shoulde be exaltesd so
high : but is this all that he was glorified in
his person? No, but that he might glorie
his members as *Paule* saith to the *Thessalonians*: *He shall be gloryfied in his Saints*, and *I.*
made maruelous in all those that do beleue; he
laid not downe our nature againe, when he
had wrought our redemption , but carried
it with him into heaven, as one saith when
Christ went away from vs , hee lefte vs his
pawne, that is his spirit , to assure vs hee
would come againe to vs , and tooke with
him our pawne that is our flesh, to assure vs
we shoulde come to him , according as hee
saith in *Iohn* , I goe to prepare a place
for you , that where I am there you may
bee also.

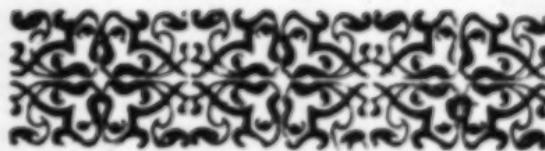
This is the misterye that the sonne of
God came downe to the earth to fetch vs
vp to heauen that after hee had sanctified
our humayne nature in himselfe, he might
glory-

The summe of Christianitie.

Phil. 3.

glorifie vs with himselfe; as Paul saith: *He shall change our vile body, that it may be made like his glorious body;* which how excellente an estate it is, no tong is able to expresse. As the worst is past with Christ, so the best is to come with Christians, for he would not haue come from glorye to basenesse, but to haue drawne vs from basenesse to glory: therefore let vs be content with our Saviour Christ himselfe, to passe by the crosse to this crowne, where we shal receiue the end of our faith, which is the saluation of our soules.

1. Pet. 1.



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The necessities of Religion, or Mans Re- nuation.

I O H N . 3 . 3 .

Iesus answered except a man be borne againe, he canno see the kingdome of God. 4. 5. 6. 7. 8. 9. 10.



Vr Sauour Christ being excellent and famous when hee was vpon the earth, many resorted to him to heare his doctrine and see his miracles; and among the rest there was one Nicodemus who was a Pharise, a teacher and Ecclesiastical ruler among the Iewes, that came to him, but secretly by night, fearing the displeasure of the rest of his sect(who loued not Christ nor his disciples) as some looking too much to men haue a kinde offleshly shame or bashfulnesse in well doing, and the higher any man is lifted vp in wealth, authoritye or society with great men, the stronger impediments he hath to

Iohn. 9.

D keepe

The necessities of Religion.
keepe him from Christ.

But when he comes to our Sauiour Christ, he salutes him reverently and calleth him *Rabbi*, a title and salutation then commonly vsed to learned men, and he saith to him; we know (speaking of himselfe & his company) thou art a teacher sent from God, for no man could doe those miracles which thou doest, except God were with him; he knew him not to be the *Messias*, but tooke him for some speciall Prophet, the rest of the *Pharisees* asked him, by what authority he did those miracles, seeing he was not approued by them that were the gouernors of the Church, but *Nichodemus* being somewhat wiser then the rest, confesses he had authority sufficient from God.

In the former chapter they required a signe, of him to confirme his calling if it were extraordinary, as *Moses* confirmed his calling, by turning his rodde into a serpent, and *Elias* by deuiding *Iordan* with his mantle; but *Nichodemus* confesses there were signes ennow, for saith he: *No man could doe those things that thou doost except God were with him* Now although our Sauiour Christ might haue taken exception to his maner of comming by night, and reprooued his feare of men, and

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and ignorance, that he knew him not to be more then a Prophet , yet letting passe these wordes that I haue read, he beginnes with the chiefe point , and that which was the cause of those faultes in him, which was the want of grace , and therefore faith.

Except a man be borne againe, &c. As if he should say, although thou doost call me maister and thereby professest thy selfe to be a scholler, yet I doe not account thee fit for my disciple except thou beeest borne againe.

For by the kingdome of heauen heere, is not ment the kingdome of glory in the next life , as some haue taken it, but the kingdomē of grace in this life , that is, the true Church , as it is taken in the fift of Mathew ; the Church is called Mat. 5.19*the kingdome of heauen*, because the lawes whereby it is gouerned are from heauen, the guifties wherewith it is endued , are from heauen : the persons that are members of the true Church , are Cittizens of heauen ; and because the Church is as it were the suburbes , thorowe the which we must enter the Kingdome of heauen .

It is as if our Sauiour Christ should say,

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thou hast made a iourney to heare me, and thou hast vied good wordes vnto me , but that is not enough , thou canst not bee accounted a true member of the Church, except thou hast good thoughtes and good workes as well as good words; except thou beeest borne againe, that i-, generally made better both in thy minde and manners.

Let vs marke , our Sauiour dooth not flatter him , though he were a great man, but seekes to profit him ; some doe much extoll small things in great men , if they will heare a sermon or two, giue courteous wordes and entertainment to a minister, they greatly commend them , although their mindes and manners be as vnformed as their naturall parents left them ; but we must follow our Sauiour Christes example to *Nichodemus* ; except they bee borne againe , and reformed in hart and hand, as wel as in young, except they be indeed generally sanctified aswel as they seeme to be so in some peticular , it is nothing worth, although they would goe twenty mile to heare the choicest Preacher in the country, except they doe reforme themseues by the word , & conforme themselues to that which is taught therein , they be no Christians. This doubtlesse was an vnplesant an-

swere

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swere to *Nichodemus*, for howsoeuer a naturall man can be content to haue something added to him , yet he likes not to haue all condemned that is in him , and to haue his estate called into question.

But our Sauiour Christ not regarding what would please him , but profit him, condemnes his first birth, and telles him, he must of necessity be borne againe : neither doth he speake of *Nichodemus* in particular, but of all men in generall : for saith he; *Except a man be borne againe*: and not of men onely but women also; for that which was *Nichodemus* his condition , is the condition of all by their first birth : the Potter would not break his pot to make it againe except it were ill made ; so God would not regenerate men, except they were euill generated.

Therefore our Sauiour Christ dooth in these words both condemne our first birth, and vrge the necessity of a new birth : as if he should say; except a man in the time of his life become better then hee is by his birth, except a man be againe begotten of God, who is a better father in the wombe of the Church , that is a better mother by the worde ; that is immortall and better seede, and so becomes a new creature and

Iam. 1.18

1.Pet.1.

^{13.}

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hath better qualities , he shall not haue
better inheritance. It is as if he should say,
as a man is by his first birth become vnlke
to God, and like to the deuill, and therefore
belongeth to hell , so he must by a second
birth be made vnlke the diuell , and like to
God, or els he canot come to heauen: there
is no other way to heauen for any man
but this : some will grant that Heathens,
Papistles, & those that be out of the church
are in a dangerous case , but they thinke all
those that be in the Church , that haue bin
baptised, and doe professe religion are wel,
but as *Nichodemus* was in the Church a-
mong' the Iewes , so there be in the visible
Church among vs bastards , that haue the
same mocher with true children , but not
the same father : as our Saviour Christ said
to some of the Iewes ; *Ye call God farther,*
Iohn.8. *but yee are of your farther the deuill , for his*
merkes yee doe: Therefore hee saith here,
Except a man be borne againe , he canot enter
the kingdome of God. It is much like the
speech Christ vseth to his Disciples; *Except*
yee be converted and be me as little children,
yee canot enter into the kingdome of heauen.

Many that are naturalles in their olde
birthe and vntregenerate , will saye they
hope to bee saued and to goe to heauen,
but

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but seeing our Sauiour Christ sayth the contrarie , what is their saying ? yea our Sauiour Christ dooth vse a double affeuation against their affection ; *Verily, verily I say unto you, except a man bee borne againe , hee cannot see the kingdome of God.*

Adam at the first was noble borne , the sonne of God , and heyre of all the world, but by his fall he tainted his bloud, not onely to himselfe , but to all his posteritie ; so that since his fall , all that are begotten of him and his seede , are base borne and illegitimate : but as Princes haue regall authoritie to restore the posteritie of Traytors to their former and fathers first estate , and to create Dukes, Earles and Barons , of those that were none ; so God hath much more power and authoritie to restore and recreate such as he will make noble .

Therefore those who are regenerate and borne againe , are Gentlemen indeed, of how base account soever they bee in the world , as *Peter* speaking to the regenerated Christians that were afflicted and persecuted , sayth ; *Yee are a chosen generation , a roiall Priesthood , a Kinglye nation .* But those that are not regenerate , are base , vnnoble and miserable ,

1. Pet. 2.

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howsoeuer accounted among men, therefore except a man be borne againe, it had beeene better for him he had never beene borne; or that he had died in his first birth, that his sinnes might haue beene the fewer and his punishments the lesse.

Verse. 4.

*N*s* bodesmus* said, how can a man bee borne that is olde: let vs marke, he applies that which our Sauiour spake generally to himselfe particularly, as if he shoulde say, if a man must be borne againe, then I must be borne againe that am an olde man; this we are to imitate in him, to apply generall doctrine to our selues particularly, and this doctrine of regeneration especially, for many haue liued 40. yea 60. yeare that are not an houre olde in Chastianity: *Nichodemus* speakes not this in scorne, as some may thinke, but indeede of ignorance, as yee may see in the tenth verse.

It is as if he shold lay to Christ, thou saiest a man must be borne againe, but olde men their mothers are dead, and if they were not? how shold they that are stiffe and vnwilde come enter into their mothers wombe and be borne againe? Who would haue looked for such an answer as this from so great a clarke; but the generation of the Papistics are as grossie as the generation of

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the *Pharisees*, who when our Saviour Christ
saith: *Except ye eat his flesh of the sonne of man, and drinke his bloud yee have no life in you*, they vnderstand it carnally, that men
must eat him, and not one y flesh and
bloud but bones also, in the sacrament,
which is as palpable as that conceit of *Nichodemus*, that a man should enter into his
mothers wombe againe and be borne; and
where they say God can do it, that is; turne
the bread in the sacrament into the body of
Christ, so he can doe the other; for as hee
can make a Camell to goe thorow a nee-
dles eye, so hee can make a man to enter
into his mothers wombe; but we must not
only looke what God can doe, but what
he will doe, for men can doe many things
that they will not doe, so we must thinke
of God: but by this speech of *Nichodemus*,
and that of the *Papistes*, we may see
how true that saying of the *Apostle*, is;
the naturall man perceives not the things
that are of God, because they are spiritu-
ally discerned, but although *Nichodemus*
did not vnderstand that which our Sauiour
Christ spake, yet he did well to aske a ques-
tion about it: some men if they doe not
conceive a thing that is taught them, they
will reiect it, and say they will never be-
lieue

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Ieeue it, measuring the Preachers doctrine by their shallow vnderstanding, and making that which they haue already conceiued, a rule of all that is preached : but we must beleue that which the Scripture teacheth , though wee cannot conceiue it, as the misterie of the Trinitie , the doctrine of the resurrection of the body, and many other of Gods workes and words can not be coimprehended ; yet as one faith, They may not be reprehended : therefore we must not shutte the doore against instruction , thorowe presumptuous imagination ; but thinke that there be other men, especially our teachers, which knows that that we knowe not : and in this perswasion of our selues and others , let vs aske questions about the things we vnderstand not , especially those that we cannot be ignorant of and do well.

It cannot be but many hearers are ignorant of diuers things that are spoken by the Minister , and that most are ignorant of some things , and yet almost none will aske a question about any thing , but as they were ignorant before , so they continue ignorant still , as if they did loue darkenesse more then light : curious questions for which God hath left no answer,

many

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many will aske ; As what God did before he made the worlde ? why he made it no sooner ? How long the worlde shall continue ? with what fire it shall be destroyed ? whether wee shall knowe our kinsfolkes in heauen ? and such like , as a foole may moue moe such questions in an houre, then the wittiest man in the world can answere in seauen yeare : Therefore one faith , to him that asked such a question ; I cannot tell (saith he) that no man can tell , if yee will knowe , yee must tariue till yee shall know , as yee are knowne. And captious questions , such as one asked our Sauiour Christ , tempting him : *W'be-* Mat.22.
ther it were lawfull to paye tribute to Cesar or noe, some will aske , which must be answered with silence or supposition ; but necessarie questions concerning regeneration , faith , repentance , and the practise of godlinesse , fewe are exercised in them , which shewes a carelesse minde : but hee that is desirous to keepe a good conscience , will enquire how they may doe it.

If men would doe as the Disciples of our Sauiour Christ did , and as good men did , *Num.6.9. 1.Cor.7.1. Acts.2.* obserue their

Mat.13.

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their doubts, and write them either in their
minides or in their tables, and propound
them in conuenient place and company;
they might be wiser then they be, and doe
their duties better then they doe, and
woide many sinnes that they fall into, as the
prouerbe is, the blinde eates many a Flie,
yea many a Spider.

Verse. 5. *Iesus answered, Verily I say to thee, except
a man be borne of Water and of the spirite, he
cannot enter into the kingdome of heauen.*

Because Nicodemus asked how a man
could be borne againe that was olde, our
Saviour Christ telles him how, and because
he vnderstood Christs former words ca-
nally, he telles him they must be vnder-
stoode spiritually.

The Papistes take these wordes to bee
spoken of baptisme, and say, except a man
be baptised he cannot be saued, putting
a necessity in baptisime vnto saluation; it is
true indeed that baptisme is necessary, and
that to saluation, as all the meanes of sal-
uation which God hath appointed are ne-
cessary and cannot be contemned without
peril of condemnation; but baptisme is not
necessary to saluation in their sence, as if
none could be saued except they be bap-
tised, for the thiefe that was crucified with

Luk.23.43 Christ

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Christ, who was converted after baptisme, was instituted, was saued, and yet he was not baptised, so if any should die without baptisme when they would & cannot haue it, it hinders not their saluation: if infants die before they be brought to baptisme, though negligence herein may be a sinne in the parents, yet is it no preiudice to the childe, no more then it was to those children that died without circumcision when they might not apply it before the eight day, for if the want of baptisme should be shutte from saluation, then it were possible to ouerthrow the election of God, which Mat. 24. Christ denies.

But although baptisme bee called the *baptism* and sacrament of regeneration, because it doth signifie and outwardly represent to our eyes, that cleansing and renewing which the holy Ghost dooth worke inwardly in our harts, yet it is not our Sauiour Christes purpose in this place to speake of baptisme at all: but to teach *Nicodemus* that in his former speach he ment not a carnall but a spirituall birth, & the reason why he names water, is because often in the Scripture the spirit is set foorth by water, to shew the working of the spirit in those that are borne againe, as water dooth wash away

lauer.

John 3. 7.
38.

The necessities of Religion.

way the filthinesse of the bodie, and make
the same more cleane, so the spirit dooth
clense and purifie the soule: therefore it

1. Cor. 6. 11. is called the spirite of sanctification , so
that in these wordes it is as our Sauioye

Christ shoulde say, I doe not meane , that a
man shoulde be borne againe carnally , but
that he shoulde be borne againe spiritually;
as yee are borne fust like your earthlye
father who is flesh , so you must be borne
againe like your heauenlye Father , who
is spirite , and bee made pertaker as *Pet.*

2. Pet. 1. 4 speaks , of his deuine nature , not in sub-
Leui. 11. stancie but in qualities: as hee saith ; *Be*

4. 4. *yee holy as I am holy : And as Christ saith*

Mat. 5. *Be yee mercifull as your heauenly father is
mercifull.*

And in that Christ saith heere , *A man*
must be borne againe of the spirite, it sheweth
that regeneration consists not in a ciuill
reformation , such as the lawes of the
coutrie , the companie that men keepe,
and the respect of their credit and outward
safety , may drawe them vnto ; but hee
meanes that Christian reformation which
the spirite , thorowe the knowledge and
faith of the worde of God , dooth frame
men vnto , begetting a knowing in or
iudgement , a hating in affection , and
forsak-

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forsaking in conuersation of those things which are euill in them by their first birth, that are contrarie to the worde, and that tende to condemnation: and on the contrarie, begetting in them a knowing in judgement, a loue in affection, and following in conuersation of those things which be good, that they haue by a new birth that are agreeable to the worde, and that tende to saluation, *Except yee be borne againe of the sprite* (thus saith our Sauiour Christ) *yee cannot enter into the kingdome of God*. To the same effect spake John Baptist to some of the other Pbarisies who came to him to be baptised, which was an entrance into the Church; *Bring forth* (saith he) *first fruites, wortbie amendment of life*, as if bee shoulde say: What shouldest thou doe in the Church, or what shouldest thou doe with the badge or name of Christianitie, when you are still corrupt and naughtie men.

Luke 3.8

So our Sauiour Christ saith to Nicodemus heere, What shouldest thou or any such as thou art doe in the new state of the Church, where God is a King, rules by his word and grace, and where men and women are subiect to him in minde and manners, whenthou art still an olde man in the strength

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strength of thy ignorance and naturall corruption, for the Church is the doore of the kingdome of God, and none are to be let into the kingdome of God in this world so farre as men can iudge, that shall haue no place in the kingdome of God in the world to come: for if the Apostle woulde haue knowne and grosse sinners to be thrust out of the Church when they be in, then he would haue them to be kept out that they come not in, and in that *Phil.*

1.Cor.5.

Acts.8.

3.Cor.7.

24.

did admit *Sin on Magus*, it was because he did dissemble that which was not in him and pretended faith & regeneration when he had it not, but though he deceiueth *Phe* *Ap*, he could not deceiueth *Peter* who perceiued that he was an hypocrite & in the gaue of bitterness, we now receiueth chi'dren by baptisme and enter them into the Church because the parents beeing faithfull, the seede is holy in the account of the seruant of God, as the Apostle saith; but we must see some testimonies of grace in themselues before we receiueth them to the other sacrament: if any one will rebie et *Jesus*, he was then no open offender, and also it was that the Scripture might be fulfilled.

And those that haue by baptisme been entred into the Church, must know that

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if when they come to yeares of vnderstanding, they doe not answer to that they professed in Baptisme, to renounce the devill and his workes, and to beleue and obey Gods word, though they haue a place in the Church and be accounted Christians among men, yet they shall be shutte out of the kingdome of heauen with the Mat. 25. five foolish Virgins. Therefore saith our Sauiour Christ, *Except a man bee borne of water and of the spirite, except hee bee cleansed from corruption, and made partaker of the guiftes of sanctification, he cannot enter into the kingdome of God.*

But if a man be borne againe, he shall enter; our Sauiour Christ voucheth the like speech in *Math. 19.9.* *He that putteth away his wife except it bee for fornication, and marries another, committeth adultery* but if it be for fornication; it is otherwise then so in this place, he saith, *Except a man be borne againe hee cannot see the kingdome of God;* but if hee be borne againe, he shall see it both here and hereafter, as Peter saith; *Blessed be God who hath begotten vs againe to an inheritance immortall, undefiled, reserved in heauen for vs.* It is not indeed our Sauiour Christes purpose to set foorth the excellencie of a regenerate and Christian estate,

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estate, that is shewed in other places of Scripture: but his purpose is to shewe the necessitie of it, and that without it a man cannot be saued.

Verse. 6. *That which is borne of the flesh, is flesh.*
Our Saujour Christ confirmes his answere to *Nichodemus*, as if hee should saye, I would haue thee vnderstand I did not meane, when I sayde, a man must bee borne againe, that a man should enter into his mothers wombe againe, as thou diddest carnally take mee: for if he could or should, that would not profit him, because it is carnall and all one with the first birthe, for that which is borne of the flesh, is flesh.

By flesh, in the first place is meant the substance of flesh; and in the second place the corruption of flesh: as if hee shoule saye; that which is borne of naturall parents bodilye, is sinfull and corrupt. If *Adam* had stooode in his first estate, that which shoule haue beene borne of the flesh had not beene corrupt but holy: but since *Adam* fell, all that are naturallye borne of him are flesh, that is to say, corrupt both in body and soule, and not onelye the inferiour partes of the soule, as the thoughts and imaginacions thereof, which

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which in *Genisis* are sayde to bee euill Gen.6.5 continuallye , but also the higher partes of the soule , as the wiſdome and conſcience . As *Paul* ſpeaketh to the *Romans* ; Rom.8.7 *The wiſdome of the fleſh is enmity againſt God*: and to *Titus* ; *Theiรr conſcience is de- plied* . Tit. 1.15

And as the soule is corrupted , ſo is the bodye and the partes thereof ; therefore the Scripture ſpeaketh of ſome men , and ſaythe : Their eyes are full of adulterie , and the poylon of Aspes is vnder theyr lippes : their handes are full of bloud , their feete runne to euill . Therefore the Apostle ſayth of all naturall men , *They are Rom.3 dead in truſpoffes* . Ephe.2.5

Therefore when the Papifts ſaye , there is free-will in men by nature , and ſome diſpoſition to goodneſſe , they ſpeake contrarye to our Sauiour Chriſt , *That which is borne of the fleſh, is fleſh* . Let them ſhewe what parte of a man is vncoutrouled in the Scripture : and in what parte , eyther of religion or conuerſation , wee are not directed from the highest point of faith to the lowest part of man- ners , as how to eate and drinke , and to ap- parell our ſelues .

Therefore whatſoever the Papifts doe

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ignorantly speake , we must knowe, as it is vnpossible for vs to doe any thing belonging to this life , till we be borne ; so it is to doe any thing belonging to a better life , till wee be borne againe : for wee are not sufficient (saith the Apostle) of our selues to thinke a good thought , but all our sufficiencie is of God , who worketh in vs both the will and the deedē , that is , by a spirituall and new birth , for that which is borne of the flesh is flesh .

Phil. 2. 13

It is true that the corruption of our first birth dooth not shewe it selfe in all alike , but in some more then in other : some are so incontinent , that their owne wiues cannot serue them , but are like fedde horses , neighing after their neighbours wiues ; Iere. 5. 8. some are so intemperate that they become like Swine in drunkennesse and gormandize ; some are so furious as they care not who they revile and rayle vpon ; some are so couetous that they will beguile and deceiue euerye one they deale withall : other naturall men are more ciuill in shew , but no better in deed ; some are in words as louing as *Jonathan* , but in heart as spightfull as *Absalon* : some are in words as honest as *Susanna* , but in deede , though secretly , as unchaste as *Dalya* : some haue

* new

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new faces, but olde hearts; a newe cloake
but an olde coate: yea those that haue the
best naturall giuiftes, as witte, eloquence,
knowledge of humaine sciences, and in
some pointes doe seeme to shewe foorth
speciall vertues; as it is sayde of *Socrates*,
hee was so temperate that hee would ne-
uer eate but when hee was hungrie, and
so pacient that hee was neuer scene to
be angrie.

Scipio Africanus is said to haue beene
so pittyfull, that hee vsed his captiues as
if they had beene his owne Souldyers.
There are also great things spoken of the
Iustice of *Aristides*, of the liberalitie of
Mespania, and of the chaftyte of *Lu-
cretia*.

But these, or whatsocuer such things
haue beene found in Heathens, they were
nothing else but gilded sinnes, because
they proceeded from fleshe, that is to say,
from pryde, loue of praise, and such like
corruptions of nature, and not from rege- Mat. 6.1.
neration and the spirite of sanctification.
Therefore saith our Sauiour Christ, *That
which is borne of the fleshe, is fleshe*: as if
hee should saye, there is nothing but cor-
ruption in a naturall man, neyther in his
thoughts, in his wordes, nor in his workes,

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if we could but see the heart and the corners and courses of a naturall mans life, as it is indeede , it would seeme more odious vnto vs then any thing that euer we sawe, for all that is borne of the fleshe, is fleshe: and not onely all that is in a man when hee is borne is corrupt , but all that afterwarde hee dooth thinke, speake or doe, according to his first birthe, that is, according to his naturall iudgement , naturall affection and naturall conuerstation . Therefore the Apostle speaking of the estate of all naturall men, faith ; *There is none that dooth good, no not one.*

Rom. 3. •

Ephe. 4. •

1.Cor. 5. •

Mark. 8. •

Heb. 12. •

Col. 2. •

For which cause wee are commanded in the Scripture, to put off the corruptions of our nature . Paul saith to the *Ephesians* ; *Put of the olde man which is corrupte, to purge them :* As the same Apostle saith to the *Corintiuens*, *Purge the olde leyn of maliciousnesse and wickednesse .* To denye them , as our Sauiour Christ sayth : *Het that will be my Disciple, let him deny himselfe , that is , his owne corrupt iudgement and affection , to cast them away :* as the author to the *Hebrews* saith ; *Cast away the things that preesse dorne :* To mortifie them , as it is sayde to the *Collosians* ; *Mortifie your earthly members, and names diuers perte-*

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perticulars to abstaine from them : as Peter saith ; *Abstaine from fleshly lustes that fight ag. un't the soule.* To haue no fellowship with them , as to the Ephesians Paul saith ; *Hau no fellowship with the unfruitful workeres of darkenesse, but reproone them rather.* To cleanse them , as the Holye Ghost saith by James ; *Cleanse your bands Iam.4. yee sinners, and purge your kearts yee wantring minded.*

There be some things in nature indeed that must not bee cast off , as the faculties of the soule and members of the bodie , but whatsoeuer is corrupt in nature must bee layde aside : not iudgement , but the corruption of iudgement : not affection , as some thinke all anger is sinne , but the corruption of affection : So not the members of the bodye , as some haue taken those wordes of our Sauiour Christ ; *If thine eye offend thee plucke it out, &c.* but the corruption of those members , and so of all the rest.

And as the Scripture doth command vs to cast off the corruption of nature generally , so perticularly , & saith : Lie not , swere not , steale not , commit not adultery , kill not , &c . Some will lay aside some sinnes in their manners , but not the loue of them in

1.Pet.3

Eph.4.26

Mat.5.29

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their mindes, as the *Pharises* were outwardly like painted Tombes , but inwardly full of rottennesse : some will leauue some little sinnes , but not great sinnes; as *Herod* that reformed many things , but would not put awaye his brother *Philipps* wife : and some will leauue some great sinnes , but not hule sinnes , they will not forswere , but they will sweare in their common talke , they will not rob openly , but they will deceise secretly.

Mark.6.

But all these are borne of the flesh , & not of the spirit : In the new history of Scotland there is mention made of a controuersie betweene Scotland and Ireland, for an Iland lying betweene them both, at length it was put to the determination of a wise Frenchman, whose order was that a snake should be put into the Iland aliue , and if it did still liue, the Iland should belong to Scotland , and if not , it should belong to Ireland , because it is said there are no snakes in Ireland ; which is aleaged to this ende , to shew that if the venomous corruptions of our nature doe liue and thrive in men, they belong to the kingdome of Sathan: for that which is borne of the flesh , is flesh , and cannot enter into the kingdome of God .
and that which is borne of the spirit , is spirit ,
That

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That is, he that is a spirituall man, is spiritu- 1.Cor.2.
ally minded, & walkes after the spirit: as he ¹⁵
that is borne of the flesh is carnally min- Rom.8.3
ded, and walkes after the flesh, so he that is
borne againe of the spirit is spiritually min-
ded and manueted.

He meaneſt not that the ſubſtance of the
ſpirite is iuſtified into a regeneratē man, as
the familie doe dreame, but the qualitieſ
and giuiies of the ſpirite: neyther is it
meant that a regeneratē man that i. bo ne
of the ſpirite, is all ſpirite, as a naturall
man is all fleſh; for wee muſt not thinke
any man can be perfect in this life. *Paul*
faith of himſelfe which is true, much more
of others, That he was not come to per- Phil. 3.12
fection, but onely did ſtrive vnto it: there-
fore to the *Romans* hee complaines of his
imperfectiones, which hee calleſ the lawe Rom.7.
of his members or remnantis of the fleſh,
that ſtill did rebell againſt the ſpirite: for
although Saint John tayth; *Hee that is* 1.Joh.3.9
borne of God ſinnes not, yet the meaning
is not, that hee ſinnes not at all: for in
the firſt Chapter hee faith; If wee ſay we
haue no ſinne, wee lye, and ſinne in ſay-
ing ſo.

But the meaning is as ſome take it, hee
ſinnes not as hee is borne of God, or fo-
fate

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farre as he is regenerate , but as the most
take it he sinnes not as he did before he was
regenerate , willingly and notoriouslve,
therfore when our Sauiour saith, that which
is borne of the spirit is spirit , the meaning
is , he that is regenerate is a spirituall man,
not the flesh, but the spirit, not the corruption
of nature, but the sanctifying grace of
God dooth rule and is predominate in him.

Therefore the sinnes of the children of
God are called infirmities , because they
proceede from corruption that is weakned
and made infirme in them by grace ; and
therfore the duties of the children of God
are called good workes because they pro-
ceede from grace , but passing by our rea-
son , our will , our affection , our tongues,
handes, and other members , that are cor-
rupt by nature , and but in part sanctified,
they receive some defilement : yet because
the motion from whence they come, being
the motion of Gods grace , the end where-
to they tend being Gods glorye , and the
ground whereon they stand beeing Gods
wordc is good , therefore they are called
good workes, are accounted good, and ac-
cepted in the faith of Christ; who & whose
workes were absolutely good, and therfore
the workes of those that are regenerate and
be-

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beleeue in him , are accounted as his are, for this cause a regenerate man is called a spirituall man,taking his name of the more excellent part: as a man is called a melancholike man, not as if he had no fleane or choller in him ; but because that humoure beares the greatest sway in him: so a Christian is called a spirituall man,not as if there were no remnantes of flesh in him, but because the spirit beares the greatest swaye and ouer rules corruption in him: therefore we must put a difference betweene iustification & sanctification. The Papistes speake of such a sanctification as may iustifie a man before God, but iustification must be teached by faith from Christ Iesus , whose perfect iustice is imputed to those that be- Gal.3.11
leeue : our sanctification is alwayes in this life imperfect and mingled with some wantes : but yet so as regeneration makes a man exceedingly to differ from a naturall man : *he that is of the flesh*(saith the Apostle) Rom.8.5
sauours the things of the flesh; that is corruption affectes them, delightes them,&c. But hee that is of the spirite , that is as Christ saith : *Borne of the spirite , sauours the things of the spirite*; a regenerate man in that he is borne of God, loues his heauenly father and delightes in him , but hee that is not

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- Job 17.** not borne of God but is a naturall man,
10. dooth not, beeing nothing of kin to him. **A**
Rom.7. regenerate man delightes in the lawe of
23. God, an vnregenerate man dooth not but
Joh. 3.20 hateth the light; a regenerate man loues
those that be regenerate, being the children
of God and his Christian brothers and sis-
Psal. 16.3ters, a naturall man loues them not but ra-
ther hates them, as *John* shewes in his first
Epistle.

A regenerate man doth see and feele the
remnants of corruption , and complaines
of it : the naturall man doth not , but justi-
fies himselfe as the *Pharise* did. *Luk. 18.11.*
Rom.7. The regenerate man would not doe the euill
23. that some time he dooth, and he would
doe the good that he dooth not , and that
good that he doth he would doe it better:
the naturall man dooth the euill that hee
would , hee dooth no good , nor hath no
minde to it, neither dooth hee trueiy desire
to be any better then he is.

Rom.8. The regenerate man prayes and cries
20. *Abba father,*& by the spirite groanes vnto
God for fauour , for helpe against temptation,
for strength against syne, for grace to
thinke, speake and doe better; the naturall
man spendes no praiers about these things;
if he do, it is but in few colde and fashiona-
ble

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ble wordes without affection of heart: the regenerate man doth truely and earnestly stiuie against the corruption of nature, that yet remaines in him, & more and more ouercome it, as *Solomon* saith; In all labour there is profit, the naturall man doth not so hauing nothing in him but flesh. There is in a regeneraze man as it were two men, as *Rebecca* had two natiōs in her wombe, so a Christian hath as it were two natures in his wombe, the members of the olde man and the new man, of the flesh and of the spirite, as *Paul* saith, *the flesh resisteth the spirite, and the spirite resisteth the flesh*: therefore faith Gal.5.17. Peter; abstaine from fleshly lusts, that fight against the soul; the stiuing against corruption is the greatest excercise of a Christian, outward troubles and enemies are nothing like it, when the flesh or corruption preuailes in the childe of God; thereof growes sorrow and griefe, as *David* when hee had sinned faulth, *I goe mourning all the day*, but when the spirit preuailes against the flesh thereof growes ioy and comfort.

But a naturall man further then the feare of mans law, or the shame of the worlde dooth enforce him, hath no sorrow for his sinnes, except some few examples, such as were *Elias* and *Iudas*, whome God dooth touch

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touch with hellish tormentes, that in them other great sinners might see as it were a toarch of hell fire burning before their eyes: and as a naturall man hath no sorrow for sin, further then feare of man or shame doth force him, so he hath no ioy in good things, further then pride or vainglory doth pricke him; so that to vse the common similitude of the scripture, as we may know a good tree from a bad tree, by the difference of their fruities, so we may know a spirituall man from a carnall man, by the difference of their mindes and manners. A regenerate man that is borne of the spirite, though he be not perfectly sanctified in this life, yet hee is wholely sanctified: for as there is a naturall birth of the whole man, so there is a spirituall birth of the whole man, that is, as all the partes both of his soule and bodie are vitiated and corrupted by the first birth, so all the partes of his soule and bodye, his iudgement, affection, his will, his conscience, his memory, his eyes, his tongue, handes, feete, &c. are sanctified by his second and new birth; and there is no part of a regenerate man so corrupt as it was before: I speake not of some extraordynarye fault, that some good man may fall into by strong

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strong temptation , which peraduenture
hee committed not , nor the like be-
fore his conuersion , but I speake of
that ordinarye estate that Gods chil-
dren are brought vnto by regenera-
tion.

Therefore we are in the Scripture not
onely exhorted generally to put on the
new man , to be renewed , to amend our
liues, to be holy , as God is holy , but wee
are exhorted to the particular vertues and
partes of the new man , as to knowledge,
loue, pacience, temperance, humilitie, and
duers other partes of sanctification: there is
no naturall man but doth some thing that
is good in it selfe, though it bee not so to
him ; but a regenerate man is good many
wayes within and without , in wordes and
in deedes.

Againe hee that is borne againe of the
spirit,doth grow in grace and the guistes of
the spirite, that is, not onely to adde one
grace to another , as Peter saith : *loyne to 2.Pet.4*
your fastib, vertue to vertue, patience to pa-
temperance, temperance to temperance, &c. But e-
very grace and spirituall gift dooth grow
greater & stronger, as the disciples said to
Christ, Lord incrase our faith, so we must
saye, Lorde increase ours , and our loue,
our

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our pacience our zeale, &c. For as there is growing of the first birth from children to men, as growing in the corruption of the first birth, as the Apostle saith; *Evill men and deceivers waxe worse and worse*, so there is a growing in the seconde and new birth from little to much.

The meanes hereof is the word of God,
as Peter speakes, *as new bornt babes desireth
sincere milke of the Word, that yee may grow
thereby, and prayer*. As our Sauiour said ou
heauenly father will giue the holy Ghost,
that is, the giusties of the holy Ghost to
those that aske him.

Now seeing it is so necessary that a man
should bee borne againe, without the
which he cannot enter into the kingdome
of heauen: let euery man and woman ex-
amine themselues whether he can finde a
new creature in him or no, which he shall
know by the former properties of a regen-
erate man; let him examine whether he
haue a new minde and new manners in
generall, then let him examine the parti-
culers first.

1 If he loues God with the affection of
a childe to his father.

2 If he loues the children of God with
the affection of a brother or suster.

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3 If he delightes in the lawe of God, because of the excellent wisedome, holiness and righteousnesse that is in vs.

4 If hee sees his owne corruption of nature, and condemnes it, and himselfe for it.

5 If in his affection hee would not doe that which is euill and contrary to the law, but would doe that which is good and agreeable to the law.

6 If he praiers to God with an vnfained hart, not only for pardon of sinne, but for power against sinne.

7 If he doe truely and earnestly striue against sinne; and for vertue, not only without but within himselfe.

8 If he hath remorse and sorrowe for sinne, though they be little in comparison, and secret, that the world knowes not, and ioy in goodnessse.

9 If he desire and vse the meanes of the word of God, that may make him growe in the new birthe and become better.

If a man finde these things in himselfe, he is regenerate and borne againe; if not, he is not borne of the spirit, but is in his naturall estate.

What must such a man as findes not

F these

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these things do, conclude he is a reprobate
no, but feare it, & know that *James* speakes
Iam.4.6. that the Scripture offers more grace; there-
fore heare the word which is the immortal
seede of our new birthe , while it is called
to daye , and among other things, heere
that Saint *James* saith, cleanse your hands
yee sinners , and purge you hartes yee wa-
uering minded , let your laughter be
turned into mourning , and your ioy into
heauynesse , never bee merry , never eat
your meate pleasantly , never sleepe qui-
etly , but tremble and quake continually,
heare, reade, aske questions, and praye di-
ligentlye , till God hath begunne a true
worke of grace in you , for that which
is borne of the fleshe , is fleshe and can-
not enter into the kingdome of hea-
uen; but that which is borne of the spirite
is spirit and shall enter.

Verse.7. *Maruell not that I said unto thee, yee must
be borne againe.*

Psalm. 8. Our Sauiour Christ forbiddes him not
simplye to maruell at this, for if *David*
wondred to beholde the naturall crea-
tures of God; how much more wonder-
full are those things that bee supernaturall,
David speaking of his creation , saith , I
am fearfully and wondershely made,much
more

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more wonderfull is it to be created and made a new : it is a greater matter to regenerate a man , then it was to create the worlde : for at the first God created all things with a worde , but to recreate a man there must be wordes and deedes to , Christ must be borne for vs that wee might bee borne againe in him , Christ must dye for vs , that our olde man might bee slaine , and must be quickned and rise againe for vs , that a new creature might bee revivitid and restored in vs : therefore regeneration is a thing to bee maruelled at , as manye other of the great and excellent workes of God bee ; but when Christ biddes *Nichodemus* not maruell , hee meanes such a marueling as fighteth against faith , and caules a man to reject a thing as fabulous , because hee cannot conceiue it ; but to wonder at Gods grace and power in the regenerate , and to submit our selues and our fences to the word and woake of God , therein is a commendable thing .

But marke wee that *Nichodemus* not being regenerate himselfe , regeneration was a riddle to him , as the Papistes and those that haue not true faith themselves thinke that none can bee

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assured of their saluation , whereby wee
may see how true that saying of the A-
s. Tim.3. poftle is : *That Godlynesse is a Mif-
terye.*

Furthermore , note that our Sauiour
Christ faith not , we must be borne againe;
but yee , because hee would exclude him-
felfe , for his fift birth was vncorrupt , hee
was conceiued by the holye Ghost and
borne of a Virgin without finne , and
therefore neede not be borne againe : but
all other men beeing corrupt by their
first birthe must be borne againe ; yea e-
uen the *Pharise*s who thought themselues
excellent in comparison of others : there-
fore hee faith to *Nichodemus* that was a
Pharise , yee must bee borne againe , as
hee faith in *Mattheu*: *Except your righ-*
Mat.5.20 *teousnesse exceede the righteousnesse of the*
*Scribes and Pharise*s , yee cannot enter into the
kingdome of God.

Verse.8 *The wind bloweth where it listeth , &c.*
By this similitude he would reprooue the
follye of *Nichodemus* , that did followe
only his reasonable iudgement and na-
turall conceite in this wolke of regene-
ration ; this is supernaturall , as *Paule* by
a similitude taken from the Corne , re-
prooued the foly of the *Corinthians* , that
fol-

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followed reason in the article of the resur- 1.Cor.15
rection : It is as if our Sauiour Christ 36.
should saye , wee would knowe there is .
wind , that God hath created for ma-
ny purposes , we heare it , wee feele it ,
and see the effectes of it ; but we cannot
tell where it riseth , nor where it setteth :
so wee may perceiue the working of the
spirit in others , and feele it in our
selues , changing our iudgements , our
affection , and conuersations : as how e-
vidently was the power of the spirit to
be perceived in *Paule* , who of a persecu-
ter became a Preacher : in *Zichens* who
of an oppresster became a distributer : in
Abraham who of an Idolater became
a true worshipper : and in *Marie Mag-
dalene* who of an adulterer became a chaste
liver , and least any should say these were
choice persons , our Sauiour Christ saith
heere : *So is every one that is borne of the
spirit.*

The sound of the wind is heard of
manye , and the force of it is seene in
carrying the Cloudes , in moouing the
Waters , in dryuing the shippes , in sha-
king the trees ; but in how few is the
force of Gods spirit seene to mooue and
carrye men to spirituall duties , to zeale ,

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loue, liberality, iustice , mercye, &c. The blasts and force of the flesh are heard and scene in Towne and country , in swearing, rayling, lying adultery , drunkenesse, &c. But the blasts of the spirit not so common, if I should also follow the other similitude, so is euery one that is borne of the spirite, there is good instruction in it, what sorrow hath a woman in bearing of children, what faintings, what gripings and throwes, as if she should be torne in pecces , and all to bring forth a childe , yea some are content to be ript , that by their owne death they may procure the childes life: but how little paines doe men take to bee borne againe, to cast away the workes of the flesh, and to bring forth the frutes of the spirit , which will not be done with ease, but with wrastling with Sathan, resisting of sinne, and denying our selues.

Vx. 5. 2

Nichodemus answered and said, how can these things be?

A man would thinke that by this time we should haue hard a new borne babe cry, but he still reasons carnally , where is the godnesse of nature to goodnessse, that the Papistes boast of, when this man that had nature helped by learning , and manye grancies , yet was altogether vnapt , so much

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much as to conceiue of spirytuall good things.

Those that thinke themselues wise enoughe to conceiue any thing ; yea any point of religion , are controuled by this mans example , where wee may see how hard a thing it is to worke regeneration in a man, when it is so hard to make men conceave it.

Reason with many men about the points of religion , as faith , repentance , and the like, you shall finde such vnsauorie carnall and caueling speeches , as it would make a spirituall man to wonder they shoulde bee so ignorant and fencelasse.

But by this man wee see though doctrine bee deliuered plainly , though it bee deliuered diuersely , though it be laide foorth generallye , and particularlye , though it bee shewed by similitudes , and borrowed speeches , yet men cannot perceiue and vnderstand it , except God giue them grace : therefore *David* prayeth to the Lorde thus ; Open mine eyes that I may see the wonders of thy lawe , but *Nichodemus* his eyes were still shutte vp , and therefore saith ; *How can these things be ?* Psal. 119

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Because he could not conceiue them,
by reason he thought they could not be:
but there bee many things done that wee
cannot perceiue how they bee done . An
Adamant stone drawes Yron to it , though
we cannot perceiue how it dooth it : a Di-
amond stone will write vpon Glasse,
though wee cannot perceiue how: wee see
the shadow of a Dyall is gone, but we can-
not perceiue how it is gone : to a childe in
a short time is growne, but we cannot per-
ceiue how it growes . Now if our reason
be confounded in so many earthly things,
how much more in this heauenly worke of
regeneration.

Verse. 10 *Jesus answered, Art thou a teacher in Israel
and knowest not these things.*

Seeing he lost his speech on him, he falleth
to rebuking of him , as if hee should say,
takest thou vpon thee to teach and guide
other, and art ignorant thy selfe and know-
est not the principles, that are as it were the
A. B. C. to religion : they had read the
Scripture, that laid ; *Circumcise the foreskin
of your heartes, turne to God, repent, &c.* but
they vnderstood it not, for if they had, they
should haue seene it all one with this that
Christ saith : *Ye must be borne againe , but
Nicodeamus knew not these things . I
doubt*

The necessities of Religion.

doubt there be many men, yea some ministers at this day which yet is more strange, that can but onely reade the Scripture, and repeat the letter, but in the spirituall lense are as ignorant as *Nichodemus*, to whome this reproofe doth no lesse, but much more iustly belong. Our Sauiour Christ hath vsed doctrine and confutation before, and now he vseth reprehension, but if the two former would haue serued, he would haue spared the third; so after men haue beeene taught & conuincid, if they will not learne and practise, they must be reprooued, and so much the more earnestly as their faults are more vnworthy; as Christ saith here to *Nichodemus*; Art thou a teacher in Israel, the choise people in the world, and art ignorant of the chiefe point of religion.

As if it should be said to a maister, art thou a iudge or iustice and dealest vniustly to a rich man: art thou wealthy and liuest nigrardly to a Christian: professest thou trueth and speakest and dealest falsly: and this is as necessary a part of the ministry as any other, it as the purging part of a medicine, that setteth all the rest of working, for *Nichodemus* goeth away and is sharpened by this, and by this makes vs of the rest; for we heare no more of him till *John* faith,

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faith afterwarde hee was a Disciple of Christ indeede , and though nowe hee came to Christ secretly . yet afterward he professed Christ boldelye , and ioyned with *Joseph* of *Aramathia* to burie him honourable.

Let Ministers learne by our Sauiour Christes example , to vse all meanes, doctrine, confutation and reprehension, euen to great men when neede require , they perish else : and learne by *Nichodemus* his example , to make vse of these things though it bee long first, by doctrine to reforme our ignorance , by confutation to reforme our errors , and by reprehension to reforme our sinnes and amend our liues.

Afterwarde the spiire of God in his good time did blowe vpon *Nichodemus*, and by the grace thereof he was made capable of those things which he could not perceiue when hee was a naturall man: Therefore let vs learne once more , and once for euer , that though the Minister vses neuer so great wisedome , neuer so great zeale , neuer so great faithfulnesse, constancie and patience in teaching and admonishing of men , yet without Gods blessing and grace all shall be in vaine vnto them :

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them : and let vs knowe it is wante of grace , that men continue ignorant after so much teaching ; it is wante of grace that men are frowarde and spurne against iust reprehension.

And to conclude , let vs knowe that those onely who conforme themselues in judgement , affection and conuersation to the word of God ,
are gratiouse
men.



The little flocke of Christ.

M A R K , 4

3. Hearken , beholde there went ouer
sower to sove.
4. And as he sowed, some fell by the waye
side , and the fowles of the heauen
came and devoured it vp.
5. And some fell on stonie ground, where
it had not much earth, and by and by
sprung vp because it had not depth of
earth.
6. But assoone as the sunne was vp it
caught heate, and because it had not
roote it withered away.
7. And some fell among thornes, and the
thornes grew vp and choaked it, that
it gaue no fruite.
8. Some againe fell in good ground, and
did yeeld fruite , some thirtie shoulde,
some sixtie shoulde, and some an hun-
dred shoulde.
9. Then he said unto them, he that hath
an eare to beare, let him beare.

Our

The little flock of Christ.



VI: Sauiour Christ being sent to preache glad tidings of mercie , fauour and saluation, to poore and penitent sinners , many came to heare him, and at this time the number of hearers being great , he left the house where he was, and went into a larger roome by the Sea Mat.13.8 fide, and went into a ship , that was instead of a Pulpit, which beeing remouued a little from the land, that he might be free from crowding and interruption, he sate downe and taught the people. This place of scripture I haue chosen, as I promised in the beginning, to shew howe small a number in comparison , are pertakers of the misterie of godlinesse,

These wordes doe containe a Parable, wherein our Sauiour Christ , as is vsuall in Parables, dooth by similitudes and familiar examples borrowed from earthly things, set foorth heauenly things. *Salomon* calles Prou.1. Parables, darke sayings ; and so they are if they bee not expounded : as this Parable were darke , if the explanation that Christ makes of it afterwarde were not added.

This

The little flocke of Christ.

This is called the Parable of the sower, and contains certaine borrowed speaches taken from husbandrie, and such things as concernes the body; whereby is set foorth such things as concerne the soule.

When Christ had propounded this Parable, the Disciples did aske him the meaning of it, as wee may see in verse 10. and in the 14. verse hee comes to expound it to them.

1. Cor. 3.
9. To the sower he compares the Minister,
who is by *Paul* called Gods labourer : to
the seed he compares the worde, in the 14.
verse , which *Peter* calles immortall seede
of our new birth : to the ground he com-
pares the heartes of men, which *Paul* calls
1. Pet. 1.
23. Gods husbandrie : and *Jerem. 4. 4.* calles
3. Cor. 3.
9. them fallowe ground that had neede bee
plowed vp : to the fruite he compares the
duties of holinesse and righteousnes, which
Rom. 6.
the word requires and workes in men.

The drift of the Parable is , to shewe
though many doe heare , yet the worde
takes no effect, nor brings foorth no fruite
in the most, because of their vnfittenesse for
it ; some give the worde no entertainment
at all, but it goeth in at one eare and out at
the other.

Some receiuers it, but so shallowly that it
vanishes

The little flocke of Christ.

vanishes againe quickly : some doe more deeply consider of it . But there be other things that spred further and thriue better , which choake the worde so that it comes to nothing , onely there bee a fewe of manie , that doe heare the worde , conceiue it , retaine it , and bring foorth the fruite of it .

But before we come to the particulers of the parable , let vs marke generally , that the Minister who is called Gods labourer , must sowe the seede of the worde , that is , he must preach the Gospell , or else he hath the name of a sower in vaine . This our * Sauiour Christ commaunds his Disciples , saying ; *Goe to all nations and preach :* and Mat. 28. Paul commaundes Timothy and others to preach in season and out of season , 2. Tim. 4: and sayth of himselfe ; *Woe unto mee if I 1. Cor. 9. preach not the Gospell.*

The reason is that Salomon speaks , *Where Propheſyng or Preaching fayles , the people perish .* And that the Lorde speaks to Ezechiel ; *If thou tell not the people of their sinnes , they shall dye in their sinnes , but their bloud I will require at thy hand .*

Secondly let vs marke , that as the Minister must preach , so the people must heare ; for it is a necessarye consequent from

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from the preaching of the Minister, to the hearing of the people ; therefore it is great and common accusation in the scripture against the people , that God sent his Prophets early and they would not heare.

It is in the end of this Parable, and often in other places said ; *Hee that hath an ear, let him heare :* and he that will not, is compared to the deafe Adder that stoppes his eares, and will not heare the voyce of the charmer , charme hee never so wisely . As there can bee no fruite looked for when seede is not sowne , so there can bee no goodnessse in them that doe not heare : for although all bee not good that doe heare, yet there bee none good but those that are to bee picked out among hearers , both which are shewed by the course of this parable.

Thirdly let vs marke ,it is not enough to heare, for in this Parable Christ shews manye doe so , and are never the better : but men and women must obey and practise that they heare : as *James* saith ; *Be doers of the Word, and not hearers, onely deceiuing your owne selues.* For our Sauiour saith ; *They are blessed that heare the Word of God and keepe it :* And the Apostle to the Hebrews saith ; *Those that doe not are cursed.* Now because

Iam.2.

Luk.12.

Heb.6.

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The little flocke of Christ.

the most hearers do not practise the word,
our Sauiour Christ in this Parable shewes
where the fault is : not in the sower or mi-
nister,hee is one to all ; not in the seede or
worde of God,that is one in all ; but in the
ground,that is the peoples hearts,they are
not one but diuers ; some are hard harted,
some are fickle minded , some are cou-
touſlie and carnally affected , fewe are
carefully and conſcionable diſpoſed , to
the loue , reverencē and obedience of that
they heare.

Now we come to the parts of the parable.

Some fell by the hightway. Our Sauiour Christ saith ; When the sower sowes his seed, some falls by the hightway ſide in the filding countries , the hightway for trauellers to walke and ride in lyeth hard by their corne grounds and headlands , vpon the which when the husbandman sowes his seed, some of the corne doth ſprinkle and fall, but the ground whereon it falleth is hard trampled and vnfit, therefore the ſeed can- not enter , but lyeth aloft , and the fowles that followe the ſower pick it vp : so ſaith Verſe.4. our Sauiour Christ ; ſome mens hearts are like to this kinde of ground, they are harde earth, the cuſtome of ſinning & trampling of ſathan, and vnfit to receiue instruction.

The little flocke of Christ.

- Luk. 8. In *Luke* it is said; *These men understand not the Word*: the reason is, the deuill comes & takes it away, as the fowles doe picke vp the seede: this is that *Paul* saith of such men;
- 2.Cor. 4. *The God of this worlde hath blinded their eyes, that the Light of the Gospell should not shine unto them.* These be such men as *Esay* speaks of, that must haue precept vpon precept, line vpon line, here a little and there a little, and yet are never the wiser, they grow no better in their iudgment nor in their affection; they sit at the Sermons like blocks, & haue neither discerning nor estimation of heauenly things, neither the law humbles them, nor the Gospell comforts them: these be such men as the Apostle speaks of; *You that for your time ought to haue bin teachers, haue need to be taught the first principles of the word of God.*
- Heb. 5. Of this sort of men we haue many, which *James* calles *forgetfull hearers*, who though they can marke a tale of *Robin-hood*, as we say, though they can repeat a story or olde wiues fable, yet they cannot rehearse any profitable point of the Sermon, but are like those that goe to a faire or market, neither to buy nor sell, but to see & be scene: such be these church Papists, that come to spare their 20. pound a month, & ciuill men that come
- Jam. 2.

The little flocke of Christ.

come to spare their 12. pence a sunday, but
not to seeke nor serue God, nor edifie the-
selues: the reason of their vnprofitable hea-
ring is , because the deuill is present with
them,either to rock them a sleep,that they
might not heare at all , or to cast in by-
thoughts of other matters to occupie their
mindes , that though they heare a sound,
they might vnderstand or beare away no-
thing , or if they doe marke any thing , it is
some sentence of Fathers or Heathen wri-
ters,if there be any aleaged to garnish their
talke withall , that they might be like But-
ter-flies, who fasten vpon the flowers only
to paint their wings . Or if they marke any
thing out of the word, the deuill causes the
to put it of to others,& to thinke that it cō-
cernes not them:as some wil say such a one
had a good lesson to day : but if they take
any thing to be spoken to themselues , the
deuil perswades them the preacher speaks
of malice, and so reape no good by it , but
rather hurt. S. Luke shewes the reason why
the deuill seekes thus to take away the feed
that is sowne in their hearts , least they
should beleue and be sau'd . Therefore as
M. Gyfford saith vpon this Parable ; When
we goe to heare the worde , let vs thinke
wee goe about a hard busynesse , wee shall

Luk. 8.

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haue much a doe to keepe our eyes from sleeping, to keepe our thoughts from wan-dring, and our hearts from rebelling : and if we pray not to God, & striue not against the devill, we shall either not heare though we come to heare, or else as the prouerbe is As good never a whit as never the better.

Vers 5.

Seme fell on stony ground. This ground is somewhat better thē the former, for though it be stone in the bottome, yet it hath some earth in the top, and the seede takes a little roote and springes vp sodainly, but the earth is so shallow, and the stones so many, that it cannot take any deepe roote, but when the heate comes it withers away. To this ground our Sauiour Christ compares some men that are not so fenselesse as the former, but goe a degree further, they perceiue some beautie and excellencie in the Gospell, secke some sweetnesse in it, as the

Heb.6.

Apostle faith in the Hebrews; They haue taste of the good Worde of God.

Luk.8.13

Luke saith, These men receiue the seede with ioye, they will command the Sermon and the Preacher, and shewe a greene blade of profel-sion, and flourishing shewe of religion: and though they haue some ioye in the worde, yet it is not in the commandement, to knowe and doe their dutie, but onely in the

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the promises of the Gospell, that sets forth
the grace of God and saluation in Christ,
as if it belonged to them ; and therefore it
is said , they beleue for a time , but their Luk^s.13
hearts be so hard that they cannot mourne
for their sinnes and wants : and though the
worde be the meanes to soften mens harts,
yet it cannot mollifie them , but they re-
maine stonie. There is nothing so harde
but by arte and workmanship may be sof-
tened, mettals are melted with the fire, Yron
is made plyable with the hammer, a Dya-
mond is broken with the bloud of a Goate,
but some mens hearts are so hard, that nei-
ther the hammer of the worde , the fire of
hell , nor the bloud of Christ can soften
them : there is great complainte of the
stone in the raines , but fewe complaine
of the stone in the hearte , or of a stonie
heart.

Christ saith, these men haue no roote Verse. 17
in themselues , their religion stands in the
Prince, in the Minister , in their booke^s, in
their wiues , in their friends , they haue no
true vnderstanding, nor power of grace in
themselues, that which is in them , it is in
their tongues to speake a little, their hearts
are so harde within, that the worde cannot
take roote enough to endure the stormes

The little flocke of Christ.
and trials of heate and colde, that it might
bring forth fruite.

*T*hey continue but a time. That is, their ioy
they tooke in the word continues not, their
fresh shew of religion continues not, as it is
necessarie to imbrace the truth, so it is ne-
cessarie to continue in it, if we change, it
cannot be for the better but for the worse;
Christ saith; If ye continue in my Word ye
are verily my disciples, if yee continue not ye are
not my discipiles in deed, but in shew. Some
continue too long in error and false religi-
on, as the Turkes, Papists, Anabaptists and
others, but that is not constancie but ob-
stinacie: constancie is in the trueth, it is
obstinacie that is in error. *Salomon hath*
said; Buy the trueth, but sell it not: therefor
it is pittifull and scaredfull, that some should
let it goe when they haue it.

Apostacie is the most dangerous and
vnrecoverable sinne that may be, so tem-
ibly described in the *Hebreus*; that it is vn-
possible such a man should bee renued by
repentance: and John saith; The prayers of
the Church cannot helpe him: Peter saith,
he had beeene better for hys never to haue knowne
the trueth, then after he hath knowen it to turne
from it: Therefore that hee might make
this sinne of Apostacie odious to all men,
and

John.8.

Heb.6.

1.Ioh.5.

2.Pet.2.

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and Apostates odious to other men : hee compares them to the Sowe that was washed and returnes to her wallowing in the mire , and to the Dogge that returnes and resumes his vomit. Those that haue beeene Apostates , as *Iudas* and *Julian* , are neuer named in the Church but with detestation, such a one is vnsit for the company of men, he must be giuen ouer to sathan. Therefore *Pau: calles the Galathians foolish Galathians* , because they did not runne out their race. These stonie men though they be fresh at the first comming of the Gospell , they are no body at the last , but are like to *Plinies Lion*, that at the first litter had fие at a clap , after every litter bated one , till at last shee had none at all . In worldye matters mens after-wit is best, and shall it in matters of religion be worst at last .

Therefore let vs heare that waightie exhortation of the Apostle ; *Take heede Heb.3: least at any time there bee in any of you an euill heart and unfaithfull to depart from the living God* . And so much the rather let vs take heede of it , because our Sauiour Christ saith here, there bee some men that receive the worde with ioye, and yet continue but a time . *Luke saith ; Beleeue for Luk.8.*

The little flocke of Christ.

- a time, that is, professie the faith for a time, not that they had iustifying faith at all, for that cannot be lost, as *John* saith : *Who soeuer belieue in Christ shall not perish, but haue eterna-*
John. 3. *l life; And true faith saith the same Apostle*
3.Ioh. 5. *in his first Epistle overcomes the world,* but the meaning is, these men do profess
A&s. 8. *the faith as *Simon Magus* did, and seeme to themselues and others that they doe belieue; but it is a fayned faith that is ouer-*
Mat. 16. *come of the world, not a iustifying faith, for the gates of hell shall not preuaile a-*
gainst that, much leſle the gates of the pri-
ſon. It is not a true faith for that bings forth
ripe fruite, as *James* speakes, but a counter-
feit and dead faith without fruite; there-
fore it is faide they belieue and continu-
1.Cor. 13. *but a time, that is a ſhort time, for true faith also ceases in the life to come: therefore*
1.Pet. 1. *Peter saith: *The godly receive the ende of their faith, euē the ſaluation of their ſoules;* but these men belieue but a ſhorte time, they giue ouer in this life, & never come to that excellent end, because they never had any true beginning. When perſecution ariseth be-cause of the word: Our Sauiour Christ ſhews the reason why these men continue but a time, the chiefe reason is indeede because the word tooke no roote in them, they had*

The little flocke of Christ.

had no sound faith, they wanted grace; but this is the sencible reason or occasion of their revolting, they are afraide of affliction, and loue to sleepe in a whole skinne, such were the Israëlitcs that would goe into the wildernesse to worship God, but when they were pinched a little, they became murmurers, such were the professors at *Rome* that *Paul* speaks of, *At my first answering faith he, all men forsooke me*: such were many in King *Edwards* time, which then had a blade of religion, but when *Queene Mary* came it withered away: and such are all those that be time-servuers, of whom we may haue a g:eat gesse now, but no certaine triall till persecution come, it is wofull to thynke how many we shall see then of this kinde of ground.

1. Cor. 10

2. Tim. 4.

Some doe continue till the gowte layes holde of them as King *A/a*: some till the worlde layes holde of them, as *Demas*: and some doe continue till persecution layes holde of them, as *Francis Spira*: some men are like the Snaile that put out a long paire of hornes, but if yee doe but touch them, in they goe: others will stand out some small matters, but the threatening of death is the death of their religion: but our Sauiour Christ saith to the Church of

Smyrna:

The little flocke of Christ.

Smyrna; continue faithfull to the death, and I will giue thee a crowne of life, our Sauour Christ hauing tould his Disciples of warres, of enemies, and dangers; saith he that continues to the end shalbe saued, and bids them not feare him that killes the body, for the feare of a thing is many times worse then the thing it selfe; for though persecutiō be threatned we know not what the intent of it is. We reade of *Domicianus* the Emperor of Rome who made a proclamation, that all those that would not worship an image should be banished, wherevpon many of his subiects, because they would keepe good consciences fled, theretoyelded & became idolaters. Then the Emperor called againe those that fled, and placed them next vnto him, and those that worshipped the image he banished from him, saying, they that wil not be faithfull to God, will not be faithfull to me. But if there should be a ful purpose of the magistrate to shew the bloud of the Saints, they cannot doe it except & vntil God will suffer them, for Christ saith: *A hair of your head shal not perish without your fathers prouidence;* he can change the kings hart, it may bee we shall suffer but a few lewd words, as they calld the christians in queene *Maries* daies, holy

The little flocke of Christ.

holy knaues, holy whores , but remember
the seruant is not better then his maister, it
may be a little imprisonment ; yet he can
giue vs fauour in the eyes of the keeper of
the prison as he did *Ioseph*, he can open the
prison dores, and loose our fetters, as he did
Peter: and if God giue liberty to the perse- Act. 10.
cutters, yet they can but kill the body: and if
Gods will be we shoulde die , why shoulde
we haue a will to liue , if *Philemon* did
owe to *Paul* not onelye that which hee
had , but himselfe ? how much more doe
wee owe our selues to God ? as one faith:
If God had but giuen mee my life & owe it
him againe, but seeing he hath giuen for
mee the life of his sonne , what am I to
that gift ; in the 11. to the *Heb.* we reade
of many Martirs that were diuersely per-
secuted and would not bee deliuered , it is
reported of a French Martir, who bee-
ing offered this fauour to bee spared
of his chaines and fetters , as hee went to
execution , aunswere no; but the more
contemptible his death was, the more ho-
nourable. Remember whatsoeuer we suf-
fer for Christ, he suffered more for vs : shall
a fire of stickes that lastes but an houre
daunt a Christian man, that so many wo-
men, yea so many children haue indured,
can-

The little flocke of Christ.

cannot he that caused the fire that it shoulde
not touch the three children make it burne
thee quickly , cannot hee that caused the
Lions that they shoulde not touch *Daniel*,
cause them to crush thee softly ; let vs re-
member that the honour of Martyrs hath
alwayes bin great in the Church, and their
reward is great in heauen : therefore said
wise *Salomon*, *buy the trueth but sell it not, n*
not for thy life : and on contrarywise let vs
consider what an vnwise thing it is to deny
the trueth, for the company of friendes vs
loose the familiarity of God and his An-
gels, for hope of preferment to loose the
inheritance of heauen, for feare of paine vs
throw our selues into the tormentes of hell,
for regarde of the body to cast awaye the
soule ; besides that it may be a man that so
faues his life shall loose it within a week
after, by some disease or mischance , yet if
he should live twenty yeates he shall finde
his life worse then death , for better is
happy death then an vnhappy life , for the
torment of conscience that will follow the
denying of the trueth, is worse then persecu-
tion:as yee may see in *David* who found
the torment of his sinne of adultery, from
which there was no escape; a heauier thing
to beare then all the persecutions of *Saul*:

how

The little flock of Christ.

how much more heauy thinke we, will be
the occasion of the fione of Apostacie, as
yee may see in *Francis Spera* who beeing a
profeslor of religion, for feare of persecu-
tion fell to imbrace Popery, then he cryed
out of himselfe that he was a reprobate,
and wished that he might be ten thousand
yeares in hell fire, so that at length hee
might be deliuered.

Seeing it is so, let vs pray to God to sof-
ten our hartes that the worde may take
deepe roote in vs, that as we know & pro-
fesse it, so we may beleue and bring forth
fruite of it; for those that doe not beleue
and practise it, will not dye for it; those
that will doe nothing for it, will suffer no-
thing for it, and let vs pray to God that we
may cleave vnto it, nor for a time, but al-
wayes; for our reward shall not be a reward
of dayes and yeares, but for euer,

Also they that receive the seede among thornes. Verse.18.

There is a third sort of ground that were
fitter to beare fruit then the two former, but
that there are thornes, bryers, and weedes
in it vpulled vp, that springes higher, bran-
ches further, and spreds wider then the
Corne, and choake the seede that it cannot
beare fruite, to this kinde of ground, our
Sauli-

The little flocke of Christ.

Sauour Christ compares those men that haue wit, reason and capacity enough, and might become good men, and doe good duties, but other things which hee calle thornes, takes vp the roome in their haies that they cannot. Our Sauour Christ shew also what these thornes be that choake the word, that is to say, the cares of the world, deceiptfulesse of ritches, *Luke addeth vs* luptuousnesse: in a word hee meanes by thornes, the corrupt lustes of mens naturall, that doe carry them so egerly after the profits & pleasures of the world, that they neglect the duties of godlines that are prescrived in the word. By cares of the world, our Sauour Christ doth not meane moderate care, for that the word doth command, and may stand well with religion. *Salomon reproves carelesnesse*, and telles vs that the little Emitt that wantes reason dooth provide in Summer for winter: much more should a man that hath reason, and most of all a man that hath religion, as *Pau/ saith*, *1.Tim.5.* He that prouides not for his house and familie hath denied the faith, and is worse then an infidell.

But by cares of the worlde, heere our Sauour Christ meaneth, immoderate and excessiue cares that the worlde forbids, and

Pro.6.

ii

The little flocke of Christ.

is contrarye to religion that dooth so take vp the roome in a mans heart , that it hindres the growthe of the word , and keepe a man from the duties commanded in the same. And by this we may see how to discerne of care, if it be such as doth not hinder vs , but further vs in the duties of godlinesse , it is good ; but if it grow to that measure, that it keepes vs from those duties that wee owe to God and to men , it is naught : which our Sauiour Christ reprooues ; Why care yee for meate saith he, Mat. 6.
and for rayment that is beyond measure, as appeares , by setting downe the practise of the Gentiles, and by shewing that it hindres a man from seeking the kingdome of God and his righteousnesse : To preuent this care , Peter saith : Cast your care vpon God , for hee careth for you.

Ritches is another thorne , that dooth choake the word in this sort of men , not that wee should thinke all rich men bee vnfruitefull professors , for wee reade of *Job* , *Abraham* , *Cornelius* and others , who were full of grace and goodnessse, therfore hee dooth not say simply ritches, but the deceitefulnessse of riches dooth choake the worde , not that ritches doe deceiue all

men

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men, but these kinde of men, or rather deceiue themselues in the conceit of riches, for riches are dead things without reason, how then should they deceiue liuing and reasonable men, if their own wrong iudgement and affection did not deceiue them:

¶ but they thinke happinesse standes in being ritch, as appeare by the saying of many, when they speake of a ritch man they saye he is happy, but they are deceiued, how can they make a man happye when they cannot free a man from troubles, but rather bring many troubles with them, when as they cannot content a man: but men haung abundance doe still desire more, when they will leaue a man, and he them.

¶ Salomon in the booke of Ecclesiastes dooth shew plentifully, there is no felicity but vanity in these things: they thinke that riches are the best things especially that hee can haue in this life, but they are deceiued, a good name is better, as Salomon saith in the Prouerbes: *A good name is better then siluer and golde*; wise dome is better, as also Salomon saith, *blessed is the man that findeth wise dome, the marchandise thereof is better then the marchandise of siluer, and the gaine therof is more worth then golde*. Godlinesse is better

¶ Tim. 6: as Paul saith to Timothie: *Godlinesse is the great*

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great gaine , they thinke ritches will serue
their turne at all needes, but they are decei-
ued , for *Daniel* saith : *Riches availes not in Psal.*
the day of vengeance ; They thinke they can
leave them to whō they list, but they know⁴
not whether they shall leaue them to a
wise man or a foole , saith *Salomon* : *To bteir Eccle.*
If he may be taken away this night ; as it is said
of the rich man in the *Gospell* , that made
his barne bigger, and said he had foode laid
up for many yeares, then whose shall these
things be , saith our Sauiour Christ : Thus
mē being deceived with riches they choake
the word, and keepe them from their du-
ties, this also may teach a man when hee
hath a right estimation and vse of riches,
when they further him in religion and
practise of duties, and when eyther by the
getting or keeping of them hee is hin-
ded in his dutye , they haue deceaued
him.

Voluptuousnesse or liuing voluptuously,
as *Luke* saith, is another thorne that hinders *Luke.8.*
the growtheth of the word in mens hartes by
voluptuousnesse, is not ment the immoder-
ate vse of the lawfull pleasures and de-
lights of this life, as the Stoike Philosopher
condemned all pleasure but the sinfull and
unlawfull pleasures of the world, and the

The little flocke of Christ.

immoderate and carnall vse of those that
be in themselues lawfull, whereby men are
hindred frō their duties. Some thinke they
cannot bee choaked with ritches for they
haue them not, but poore men may be cho-
ked with immoderate cares : some thinke
they cannot be choaked with cares, for they
let the world go which way it wil, but they
may be choaked with voluptuousnes; some
thinke they cannot be choked with volup-
tuous liuing, for they fare hardly, go home-
ly, and toyle continually ; but they may be
choaked with ricles: some are choaked with
one of these, some with another of them, &
some with all of them, Our ſauour Christ
compares these things to thomes , because
they choake or hinder the growtheth of the
ſeed of the word, that it cannot bring forth
the fruite of piety, of hospitality, of equity,
of mercie, of chalſtity, of sobriety and ſuch
like, as otherwise it would do : When *Iohs*
Baptift preached repenteance to *Herode*, he
was choaked with voluptuousneſſe and
loue of a harlot , that hee could not bring
forth the fruite of it . When *Dimes* ſhould
haue receued *Lazarus* hee was choaked
with ritches and voluptuous liuing , that he
could not bring foorth the fruite of mer-
cy. When the lewes by the Gospell were
called

Mar. 6.

Luk. 16.

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called to the mariage of the kings sonne; Mat. 22.

they were choaked with the cares of the worlde , farmes, oxen,&c. that they could not come. When the word calles on men to keepe the Saboth , they are choaked with these things , they haue journeyes to goe, and other things in their head that carries them from obedience. When men are taught by the word to pay their debtes to pay their tithes, to make restitution of their wrongs, the world choakes them that they never bring forth these fruites . Many men know such and such duties are to be done, and they will purpose to do them, but such a building , such a purchase , marriage of such a daughter, hinders and choakes them so as they never come at them : but one saith; Hell is full of purposes, but heauen of performances , such men pretend to worship God in hearing the worde , but they worship their belly, their mony, as Paul calls covetous men idolaters, and also of voluptuous men , hee saith to the *Philippians*. 3. Their God is their belly. Many men would faine goe to heauen, but they are so tyed to the worlde , that they cannot walke in the waye to it: many men will be religious , but they will practise it no further then may stand with their profites,

Ephe. 5.

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and pleasures, if the minister crosse those affections in them , they will crosse him if they can, and seeke rather to condemne his sayings, then their owne doings : yet men will colour their couetousnesse with religion , and say they must prouide for their family: if they in following the world did obey the word , they would seeke and doe such things as might set forth Gods glory, as well as their owne glory , they would seeke to further Gods house aswell as their owne house, which the word commandes, also in following voluptuousnesse men excuse it, by this we cannot bee Angels : but the word teaches we must be Saints and do nothing contrary to holinesse, therefore we must here the counsell of *Jeremie* : *Plow vp your fallow ground and sowe not among thornes,* that is, plucke vp these cares, couetous, carnall and voluptuous affections , that doe choake the seede of the worde in vs, the word should grow in our harte s alone, but especially we must not suffer it to be ouer-grown. They may be calde thornes because they will pricke men , for how eagerly soever men follow the world , yet when they die and consider how they haue gotten their riches , and how little good they haue done with them, they wil pricke their hart

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hart and the softest and sinfullest pleasure
that men haue followed , when they die
wilbe as the sharpest thornes, therfore those
that liue carnally and couetously , cannot
but die sorrowfully.

Marke, the seede that is sowne in all these
three sortes of ground doe perish , but not
in all by the same meanes , but in some by
one meanes, and some by another, the di-
uell, the world, and the flesh , be the three
great enemies that keepe many men from
their duties , and so from their happynesse,
those that follow the diuell, those that fol-
the world, and those that follow the flesh,
are all naughty men , they are none good
but those that follow the worde , and that
doe resist the diuell , ouercome the world,
and mortifie the flesh ; all the three sortes
of men spoken of heretofore in this pa-
table are hipocrites, that onely haue a shew
of religio, the second more then the first, &
the third more then the second and no sub-
stance, none are true christiās but the fourth
sort of men that follow in this parable,
who are compared to good ground.

Some fell in good ground. This is the last sort
of ground that is fit indeed for the seed, be-
cause, it is not hard but soft , not stony but
mouldry, it is not forlorne and grone with
thornes,

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thornes, but fallowed & hath those things plowed and plucked vp: this is called good ground and brings forth fruite, some more some lesse, according to the degrees of the goodnessse of it. This our Sauiour Christ expoundes in ver.e.20. there bee some mens harts like this good ground , they are not like the other three: the high way men are hard, they vnderstand not the word , but these vnderstand it , as *Mathew sheweth*, these are neither like the stony ground,they continue not but are nipp'd and b'asted with the heate of aff'ction , but these endure those things with pacience and abide all weathers ,neither are they like the thorny ground,for they are choaked with cares, riches and pleasures of the world, but these ouercome and ouergrow those things , and bring forth much fruite . But marke, *Luke* faith : *these men haue an honest hart*, God requires not the eare onely to heare, but the hart to vnderstand,to beleue, and loue that they heare. And marke that hee saith, *They bring foorth fruite* , so that God requires the hand and the body to practise that we heare,aswell as the eare to heare & the hart to vnderstand, some thinke if they heare it is enough ,but all the three former badde men do that;some thinke if they heare and attaine

**Mat.13.
23.**

Luk.8.

The little flocke of Christ.

attaine to a little knowledge it is enough, but two of the former sorts of ground that are naught come so far, but those only are good men that heare the worde with their eares, vnderstand it with their hart, & practise it with their hands, as our sauour Christ saith in another place : *Blessed are they that heare the word of God and keepe it;* they be no good subiects that heare the princes lawes & obey them not, they be no good seruants, that heare their maisters comandements & do them not, so they are no good Christians, that heare the worde of God and keepe it not: therefore heare it is said they be good men that bring forth good fruit: if any will aske what fruite, the answere is: all such good things as the worde of God dooth require of men, which are generallye set downe by *Paul* to *Titus*, Titus.2, the grace of God, or worde of his grace, hath appeared, and teacheth vs to denye vngodlynesse and worldlye lustes, and to liue godlye, iustlie, and soberlye, in this present worlde.

The particuler fruities are set downe by *Peter*, to be faith, patience, temperance, 1.Pet.1, brotherly kindenesse, &c. And by *John* in his first Epistle, loue and liberallity: and by *Paul Rom.12*, and many other places.

The little flocke of Christ.

For as good men must bring foorth
fruite, so not strange fruite, but such as
spring from the seede of the word of God,
that is sowne in their hearts. The Papists
will build Abbies, giue money to main-
taine Tapers, weare hayre cloath, goe of
pilgrimage, and seeme to be very deuoute
and religious, but these bee such things as
springs from their owne inuention, and
not from the word of God. Hypocrites also
in the Church, will seeme to bring foorth
fruite, but it is eyther in doing such things
which the worde commands not, or in do-
ing them otherwise then the worde com-
mands them; they will come to church on
the Lordes day, because the Prince com-
mands it, not because the word requites it,
they will giue something weekeiy to the
poore keepe hospitalitie at Christmas, be-
cause shame, ciuilicie and others companie
in it moues them, and not because religi-
on moues them in their best act ons: they
want faith in God, loue to men, and humili-
tie in themselues, that should giue a taste
to their frutes, and without which they
are vnsauerie to God. Trees that are trans-
planted from hotte countries may beare
fruite here, but not kindly nor timely, be-
cause they are not in their naturall soyle;

so

The little flocke of Cbrift.

so of all that heares the word , there never growes good fruite in any , but those that haue honest and good harts.

So that those that bring forth bad fruite as it were wilde grapes , those that bring foorth no good fruite , and those that bring foorth fruite that seemes to bee good , and yet with bad mindes are all naughty men, onely those are good men that bring forth good fruite indeede with honest and good harts, the want of obseruing this difference hath moued some to thinke theselues good Chriftians when they haue bin hipocrites, these men are called good ground, not that they be so of theselues , or as if the word did finde them good, but becaise they bee by the word and grace of God framed to goodnesse and made good when the other three sortes of men,not withstanding all meanes doe remaine naught.

The worde beeing a sharpe two edged sword, dooth wound the ould man in them, & kill the corrupt affections of their natures, as dulnes, fearefulnes, couetousnes, voluptuousnesse , that liue and raigne in the other , and dooth quicken , inflighter, and sanctifie them , making them fit to beare fruite,

Hob. 4.

Marke those that bee made good
men

The little flocke of Christ.

men, are ready , and doe shewe foorth the goodnessse that is wrought in them , by doing the good things which the worde requires of them, and not one or two good things, but thirtie, sixtie, and three hundred fould , they shewe foorth the good fruities that are inwarde , as faith , hope , loue , pa- cience , meekenesse , humilitie , chastitie : and the good fruities that are outwarde , truthe , iustice , mercie , &c. and the reason why many men cannot bee gotten to doe their duties , is because they wante grace and goodnessse : if yee looke for a thing where it is not, yee shall not finde it ; so yee shall finde no good manners in them that haue no good mindes .

And let vs marke for our instruction , that of foure sortes of men which doe heare the worde , there is but one sorte good , which confirmes our Sauiour Christs saying, *Math.22. Many are cal- led, but fewe are chosen :* Because as he saith in another place , *The waye is narrowe that leades unto life , there bee fewe that findes it.*

It seemes by this parable , that in the visible Church there are many more hi- pocrites then true Christians , for not to speake of those that will not heare , those that

Mat.7.

The little flocke of Christ.

that doe heare , how many are dull and blockish , that can conceiue nothing of that which is taught like the high wave grounde ? How many bee there that doe understand something , and seeme to bee some bodye , that when the least tryall comes shrinke and shewe they had no conscience nor grace ? Howe many bee there , that are so eaten vp of the world , and ouercome of their lustes , as no doctrine can drawe them to dutie , especiallye to those things that are contrarie to their couetous and voluptuous humors and appetites ? And how fewe bee there that doe heare the worde of God and keepe it , with honest heartes and good consciences .

But yet some there bee which our Sauiour Christ calleth his little flocke , of Luk. 13
which number was *Zacheus* in *Ierusalem*, Luk. 19.
Cornelius in *Cessarys*, *Doreas* in *Lopps*,
Lydia in *Philippi* , and of this number there might peraduenture bee pointed out some one or two in this Towne , some two or three in that Towne , although wee cannot see many : but those that bee such , they must haue the estimation and commendation of good men and good women .

But

The little flocke of Christ.

But it is to be noted, that these men haue
the same temptations that the other haue,
the deuill seekes to take away the seede,
tyrants threatens them, the worlde intices
them, the flesh prouokes them, but they
resist the deuill, ouercome the world, and
subdue the flesh by grace.

A man would thinke all that heare the
word, especially by some Ministers, should
become good men: so they shold if there
were not somthing to let it, but there bee
great corruptions and enemies within and
without, that doe blinde and choake men,
and carrie them contrarie wayes, onely
those become good that haue the seede of
the worlde waitred by the grace of God,
that it may bee fruitfull, for it is not the
plainting of *Paul*, nor the watring of *Apollo*, but God that giues the increase.

2. Cor. 3.

Therefore when we heare the worde
of God, wee must pray for grace, that wee
may vnderstand it, beleue it, and obey it.
Also let vs marke, that of those fewe that
bee good men, all are not alike good, but
there bee degrees of goodness among
them, some beare fruite 30. fould, some
60. fould, and some 100. fould, some haue
had longer, some haue heard better, some
haue profited more then others, and accor-
ding

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ding to the meaine of their knowledge
and grace, they beare fruite.

Those that doe performe some good
duties, as it were 30. fould with an honest
heart, be good men, though they be short
of others, but doe seeke to growe further,
and not enuie nor darken those that bee
gone before them, and those that performe
more duties as it were 60. or 100. fould, be
good men, and by comparison better men,
but yet pride not themselues in their gifts,
knowing where they had them, nor dis-
daine nor account them no bodye that
come after them, but seeke to drawe them
on and incourage them.

Hethat hath eares to heare, &c. In the be- Verse 9
ginning of this Parable in vers. 3. our Sau-
our Christ hath said, *harken & behold*, which
word *beholde* hath the same vse in the new
Testament, that *Selab* hath in the olde, and
doth import diligent marking: and now
in the end of the Parable he saith; *Hethat*
hath eares to heare, let him heare: which
shewes this is a matter of importance, else
he would not thus often and thus earnest-
lie haue perswaded them to heare that
came to heare: and it shewes that all men
haue not eares, for though all haue grisles
vpon their heads, and can heare other
things,

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things, yet they haue not eares to heare God speake, for there be many that turne away their eares from hearing the lawe, as Solomon saith; *There bee many that stoppe their eares like the deafe Adair*, as our Sauiour Christ saith: *And there be many that are dull of hearing*, as the Apostle saith. Therefore he saith, *He that hath an eare let him heare*, for the eare is the wicket of the heart, the fence of vnderstanding, and the meanes of faith and grace: and therefore it was a diuelish and dangerous principle of Poperie that the people might not heare.

But the Scripture teacheth vs cleane contrary, that wee shoulde heare and that reasonable; *To day if yee will heare his voice* (saith the Apostle) *Harden not your hearts*, that wee shoulde heare diligently, as Salomon saith, *Hearken diligently to mee*: that wee shoulde heare swiftlie, *Bee swifte to heare, and slowe to speake*: Therefore one sayde vnto a young man that did speake much, that his eares were become tongue.

Our Sauiour Christ saith, *Hee that hath an eare let him heare*; as if hee shoulde say, Wisdome is worth the hearing: it is well yee may haue it for the hearing; therefore

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fore if yee bee wise giue it the hearing,

And as hee would have them and vs
heare all wisedome , so speciallye that
which is taught in this Parable; heare not
so as the deuill may deuoure it ; heare not
so as the heate of persecution may parch
it , heare not so as the worlde may
choake it ; but heare so as yee may bring
foorth the fruite of it , for that is the
hearing that is better then the fatte of
Rammes.

1.Sam.19

Heare this all those that come to the
worde , be not good men , but those that
are made good, and brought to doe good
by the worde.

Heare this, though many in the Church
bee naught , idle and carnall professors,
yet there bee good fruities brought forth
of a fewe ; therefore doe not as some
doe, judge all to bee hipoocrites because
many bee such, for though the Minister
looses his labour vpon the most,yet he sees
the fruite of his labour in some.

Heare this, seeing there be so many bad
ones,take heed you be none of them , be-
ware of the temptations of the deuill of
the allurements of the world,of the prouo-
cations of the flesh, looke to that the word

tea-

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teaches you, and doe well : and not to that
the deuill, the worlde, and the flesh would
haue yee, that is euill.

Heare this, all ignorant persons, all time-
seruers, all disobedient persons , though
they come to the word, bee naught : none
be good but those that vnderstand, beleue
and obey the same. Therefore seeing there
be all these sorte of men in the Church, as
well now as there was then, looke ouer
this Sermon againe , view them seuerally
and euery of them, and see of which sorte
yee be : if yee finde your selues of the first
sorte, repent of your dulnesse and igno-
rance : if yee finde your selues of the se-
cond sorte, repent of your vnconstancie and
lightnesse : if yee finde your selues of the
third sorte, repent of your worldlinesse and
voluptuousnesse, & deceiuie not your selues
with a shew of religion, without true god-
linesse, but pray to God to pardon you, pray
to God to enlighten you , pray to God to
settle you, pray to God to sanctifie you, that
yee may not onely heare , but in hearing
yee may vnderstand , in vnderstanding yee
may beleue , in beleeuing yee may prac-
tise , and in practising yee may increase
from 30. to 60. and from 60. to 100.
sculd, Pray to God, that of euill men yee
may

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may become good men, and of good men
yee may become better men, vntill at the
last yee shall beeome perfect men.

And if yee finde your selues to be of the
fourth and best sorte, that doe vnderstand,
believe and obey the worde; be thankfull
to God, that where yee bee no better then
others by nature, he hath made you to differ
from them by grace: and seeing hee
hath honoured you with the tit'e of good
men and women, praise him that is the
fountaine of goodnessse, and be carefull to
shew forth the goodnes he hath wrought
in you, by dooing those good things hee
requirereth of you, for his glorye and the
good of others: and if for the same yee
suffer euill at the hands of the world, yet
be not discouraged, but perseuer there-
in with pacience, looking to the
rewarde of goodnessse
in the world to
come.



The combate of Christians.

EPHE. 6.

10. Finally my brethren, be strong in the Lord and in the power of his might.
11. Put on the whole armour of God, that ye may be able to stand against the assaults of the devill.
12. For we warre not against flesh and blood, but against principalities, against powers, & against the worldly gouerners, the princes of the darkenes of this world, against spirituall wickednesse which are in high places.
13. For this cause take unto you the whole armour of God, that yee may be able to resist in the euill day, and having finished all things stand fast.
14. Stand therefore and your loynes girded about with veritie, and bearing on the brest plate of righteousness.
15. And your feete shod with the preparation of the Gospell of peace.
16. Aboue all take the sheld of faith, wherewith yee may quench all the firie darteres of the wicked.
17. And take the helmet of salvation and the sword of the spirit, which is the Word of God.
18. And pray always, &c.

This

The Combate of Christians.



His Epistle was written by the Apostle *Paul* to the church at *Ephesus*, wherein hee hath set downe not onely generall doctrine necessarie to bee knowne, beleeved and practised of all Christians in the other chapters, but also instructions for particular estates and degrees of men and women, in the former parte of this chapter. Now the Apostle comes to the conclusion of all, as appeares by this worde *finally*, as if hee should say, last of all I giue you to vnderstand, that the profession, faith and practise of religion, will not be holden, performed and finished with ease, but with much hardnesse and difficulty, because you haue dangerous and vnweariable enemies that seeke your destruction, whome you must encounter withall and overcome, that you may obtaine saluation.

He calles them brethren, because they were the children of God, &c of the church as he was, as sometime he calles the Iewes

I a

brethren,

The combate of Christians.

brethren, because they were of the same carnall kindred of *Abraham*, so hee calleth the Christian *Gentiles* brethren, because they were of the same spirituall kindred of *Abraham*; and as by the name of brethren he meanes all Christian men, so vnder the same he comprehends all Christian women, as often in the Scripture the female is included vnder the name of the male, the wife in the husband, the sister in the brother.

Be strong in the Lord. He exhorts them to Christian courage and magnanimitie, in respect of the enemies and dangers he will tell them of afterward, a vertue verye necessarie not onely for Magistrates and Ministers, who haue to deale with many bad and turbulent persons, but also for e^t very Christian who hath to deale with deuils, for as cowardize and faint harte dnesse hath hindred many strong men, so fortitude and resolution of minde hath beene a great helpe to them that haue beene otherwise weake in warlike affaires.

When hee saith, *Be strong*, hee meanes not corporall strength, for they could procure no addition to that; but hee meanes spirituall strength, as appeareth by the spirituall enemies hee names afterward, and

by

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by the spirituall armor hee appointes to withstand them . This spirituall strength is more excellent then bodily , by how much the soule is more excellent then the bodye , and the qualities of the minde more excellent then the faculties of the body. yea by how much the giftes of grace are more excellent then the gifties of nature.

In the Lord. But hee saith , *Bee strong in the Lorde*, not in your selues; for the Prophet saith , *In his owne might shall no man bee strong* : but wee must bee strong in the Lorde, that is the Lorde Iesus Christ, who is our Captaine , who hath in our nature and in our name , fought our bat- Mat.4.
tels and ouercome these enemies for vs.
Now as Sampsons strength lay in his haire,
so our strength dooth lye in our head,
and though wee bee weake , he is strong,
called the Lyon of the Tribe of Iudah,
who hath power not onely included in
himselfe , but which hee reacheth out to
all his members, as hee saith to Paul in 2.Cor.12.
his combate with the Deuils temptations,
My grace is sufficient for thee : and Paul
found it so , for faith hee , *I am able to
doe all things by the helpe of him that streng-
thens me.*

The combate of Christians.

- God** is the author of all Christian courage
and fortitude in vs , for wee are naturally
fearefull, and dare not stand to the defence
of religion , or any good cause, therefore
this guift is from heauen, as all other good
giftes are : therefore as the Apostle prieth
Iam.1. for the *Collosians*, *That they might be strengthened* with all might to shew his glorious power,
unto all patience and long suffering with joyfulness: so he exhortes the *Ephesians*, *To be strong in the Lorde, and in the power of his* might, that is, to see their owne weakenesse,
and to seeke for strength at the hands of
God in Christ Iesus , to withstand and
overcome all their spirituall enemies.
Col.1.
Verse.11 *Put on the whole armour of God.* He telles
them and vs of a battell we haue to fight
with dangerous enemies , therefore hee
willes vs to arme our selues , not with the
armour of men , for that will not serue
the turne against these enemies , but with
the armur of God , which is armour of
proose indeede , that he setteth downe af-
terwarde, he calles it the armour of God,
because hee is the authoe god also the ap-
pointer of it , alluding to the manner of
souldiers to whom it is appointed by their
generall what armour euery one shall
werte. And hee would not haue vs to bee
like

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like carelesse Soulđiers , who let their ar-
mour hang by them when they shoule be
set vpon by their enemies , but hee would
haue vs put it on and be in a readinesse , and
not onely some part of it , for then a man
may be wounded in that part that lacketh ,
but the whole , that hee may be fensed on
euery side against all dangers .

A question may bee asked ; Were the *Ephesians* vnarmed , that the Apostle doth
speake thus to them ? No , but hee would
haue them arme themselues more exactly
and plentifully , as appeares by saying ,
Put on the whole armour of God : as if hee
should say , though you haue attained to
some measure of guiftes and grace , yet
that you might bee valiant Soulđiers , and
more then conquerers , labor to haue them
more plentifully and powerfully in you .

A question also may bee asked , if the *E-
phesians* were able to put on this armour
of themselues ? No , the Apostle mea-
neth to attribute no more naturall pow-
er to the *Ephesians* , then hee did to the
Philippians , to whome hee saith ; *Wee Phil.2.*
are not able of our selues to thinke a good
thought ; it is God that worketh in vs the
will and the deede , but his meaning is to
tell them what graces are fit for them , to

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Strengthen them against their enemies, and without which they cānot be able to stand, and what grace they must seeke for, at the hands of God to that end.

That yee may be able to stand against it, &c. This is the reason of his exhortation which is double, the first part is in this verse taken from the diuers assaults of the diuell that we are subiect vnto: the second part is in the 12. verse taken from a decription of the enemies themselues, that wee are to encounter withall. By assaults he meaneſ the temptations of the diuel, but he vſes a military worde, taken from ſouldiers whiche the *Ephesians* were well acquainted withall, as he vſes diuers other warlike ſpeeches, to ſet forth this ſpirituall conflict. The diuell is calied a tempter, and he will assault all men, by temptation he did tempt *Adam*, he tempted our Sauiour Christ, he tempted *Peter* and *Paul*, ſo he will tempt all other, much more he feares no man for his strength, neither will he ſpare any man for his weakenes; for he is of the nature of

1. Pet. 5. a roaring Lyon, that goeth about ſeeking whom he may devouour. A question may bee

Iob. 1. asked here if the diuell doth tempt vs at his owne pleasure? No, but by the permission of God; he could not tempt *Job* without liſence,

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sence, he could not be a living spirite in the mouth of Ababs false Prophets , till God said *Gee*: but God dooth giue licence to *Sathan* to tempt all, not onely the wicked, but also the godly , that the power of his grace might be shewed in our weake[n]esse: Therefore he saith her^e, *Put on the whole armour of God, that yee may bee able to stand against the assautes of the deuile.* 1.Kin.33
1.Cor.11

And marke , that hee saith not , assaulte onely, but assautes . because the deuill will tempt vs both diuers times and diuers wayes : enemis in warre doe vse not onelie to assault by violence , but by ambus- ments and subtile practises : so the deuill will sometimes set vpon vs by force , here- fore he is called a Lyon, and sometime by fraude and subtily , therefore hee is called a serpent. Now as we must haue spirituall strength to withstand him in the one , so we must haue spirituall wisedome to pre-uent him in the other ; as the King of Is- rael sayde ; *Wisdom and strength is for the warre :* sometime he will tempt vs to keep vs from our duties, as *Pau* saith to the 1.Theas.
Theffalians; I purposed to come unto you, 18. but *Sathan* hindred me : and sometime hee seekes by temptation to marre our duties, as he did *Ananias* when he shold give the price

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price of his land to the poore; Peter saith to
Act. 5. him: *How hath Sathan filled thy hart, that
thou shouldest keepe backe part of the price and
lie: And sometime hee tempes vs to doe
things cleane contrary to our duties, as hee
did to Eue to eate of the forbidden fruite,
we must be armed to withstand him in all
these.*

Wee wraſtle not with flesh and bloud. The
second part of the Apostles reason whereby
he would mooue vs to put on the whole ar-
mour of God, is taken from the diſcription
of our enemies themſelues, which are not
corporall, but ſpirituall, not few but many,
not weake but ſtrong, not honest but wi-
cked and tirannicall, and ſuch as haue the
aduantage of the place. But let vs marke
that he writing to the church, faſh; *We wraſ-
ſtle not with flesh & bloud but with, &c.* Those
that are not of the Church, their battels are
only with men like themſelues, but christi-
ans doe contend with diuils, the meaning is
not as if we did not contend with men at al;
for the Prophet *Ieremy*, the Apostle *Pauſ*,
and other of Gods ſervants, had great con-
flicts with men, but it was ſo farre as thoſe
men were the iſtrumentſ of Sathan, but
faſh the Apostle: Our contention is with
the deuill, whether he assault vs by himſelfe
or

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or by men, that are his instruments of this battell; that the Apostle speakes of, is not betweene the devill and infidels, ignorant, prophane and wicked men, for although he temptes all, yet such are in his subiection already, and they shew no contention against him, but all their contention is for him, because hee rules in the heartes of the childdien of disobedience, but this battell is betweene the diuell and Christians. So long as men liue in ignorance and wickednesse, there is agreement betweene the diuell and them, as our Saviour Christ faith: when a strong man armed keepes the house all is in peace, till a stronger then he comes and drives him out, but when a man shakes of the subiection of Sathan and by embracing and believing the Go'pell, giues his name to a new Lorde, then beginnes the warre, then the diuell will vse his pollicie and power by himselfe and his instrumentes.

Pharaoh neuer raged so much, as when the people of Israel should goe into the wildernesse to serue God, Antichrist never stormed so fiercely as when the Gospell was published by *Luther* and detected his Idolatry, then came in the Spanish inquisition, then came in the French

massa-

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massaker, and other diabolicall practises, so long as men liue ignorantlye, eyther wickedlye, or ciuillye without religion, the diuell will not disquiet them because they are his peaceable subiectes, but when they set their hartes to religion, and shake of his subiection, then he will vse all hostility against the, and wrastle with them. And as the diuell doth wrastle with vs, so saith the Apostle: *We do & must wrastle with him*; For as we hould it not sure to haue peace with the Spaniardes because we can-not haue it without dangerous condicions, so it is neuer sure to haue peace with the diuell, for then we must needes haue warr with God. The Church is called militant in this world, because it is alwayes fighting with Sathan, sinne and spirituall enemies, which doth distinguish it from the Church in heauen, which is called ryumphant, because it hath wonne the field, and gotten the conquest of the enemies; Now as it is with the whole militant Church, so it is with euery member therof, for which cause our life is called a warfare, therefore the Apostle saith: *We wrastle, &c.* Not shewing what euery Christian must doe, but what euery man doth if he be a Christian. And among many other marks of Christianity,

there

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there is none more certain nor sensible the
this, to shew our felues enemies to the di-
uel by withstanding his assaults and tem-
tations, for although by nature we haue
neither wi. nor power so to doe, yet by
grace being furnished with the armour of
God, we haue both.

He calles these enemies principalities,
powers, hee giues diuers of these titles to
the good Angels, in the first to the *Col-
lusions*: But they are good, these are euill;
they are our friendes, these are our enimies;
they fight for vs, these fight against vs:
therefore this is the description of the diuel,
that he hath spoken of before: hee calles
him a Prince of the world, that is of the *Ephes.*
wicked world, not of the Church; for he is
in the Church not as a gouernour and com-
mander, but as a tempter onely.

He is called the Prince of the darkenes of
this world, not of the light, his dominion
is by ignorance, error, sinne and wicked-
nes; he is an enemy to the light and seekes
to put it out, therefore hath taught Anti-
christ to perswade the people that igno-
rance is the mother of deuotion, and that
they should not haue the exercise of the
scripture: Therefore in the time of Po-
pery, when the people were nusled in ig-
no-

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norance , what apparitions, speeches and practises of Sathan were there that the light hath scattered: therfore when God sent foorth *Paul* to preach the Gospell, he tells him he shall turne the people from darke-

Act. 26. nesse to light , and from the power of Sathan to God : Yea he saith not onely wee wrastle with a Prince, but with Principalities, shewing that many of these princes do band themselues against vs , for although we commonly speake of the diuell in the singular number , yet wee must vnderstand there be many diuels of the nature & force

Mat. 5.

that the Apostle speaks of here ; it is said a legion possessed a man, they al are not only enemies of the Church, but of every member of the church. Now we know when one person is to encounter with many such enemies, he had need to be well armed.

Rom.

Powers : They bee not onely princes but powers , earthly princes are called powers , not in respect of themselues , for they are weake as other men, but in respect of diuers helpe , and assistantes that they haue to commaund and take their part but the diuels are called powers in respect of the force and strength they haue in themselues by nature: the devils power may be perceiued by gathering togeather the windes,

Job. 1.

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windes, and the fire, and an host of men to destroy Iobs cattel, his seruants & children, and by carrying the heard of swine into the sea with violence, by causing those that he possessed in our Sauiour Christes time, to break the fetters and chaines wherewith they were tied; maister Perkins writes of a man neare Gen: u.i, blasphemed God so, that all which hard him trembled, who said if there be any diuell let him take me, and carry me where I shalbe for euer: and presently he was taken into the aire and neuert seene more: Some whē they see such corporal examples, say Lord how strong the diuile is, thinking none are any way possessed of the diuell but those that be mad or straught but his chiese power is exercised &c is to be considered, spiritually in drawing men to sin, and thereby to destruction: we may see it in tempting our first parents and preuailing against them, who were perfect & indowēd with asmuch knowledge as the nature of man was capable of, and wee may see it in tempting Caine and carrying him to kill his brother, contrarye to nature and contrarie to his conscience: wee may see it easily in tempting and carrying men to dyuers monstrous sinnes, idolacry, adulterie, drunkennesse, and houlding them in them,

Mat. 8.

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them, as with spirituall snares and bandes, that no counsell, doctrine, nor sight of other mens harmes, can drawe him from them. he was strong before time, but he is more strong now, because he rages toward his ende, for anger is the whetstone of strength spirituall, and these bee no corporall enemies, but spirits that cannot bee seene with bodily eyes, therefore are the more dangerous. There bee dyuers A-
christes at this day, like the Saracenes in our Sauiour Christes time, that thinke there be no spirits because they cannot bee seene, but shal we beleue them or the Apostle: there be many things that cannot be seene, as the wind, a voyce, a sauour, &c. which yet are, a wee haue a corporall sight and ience of some things as we haue bodies, so we haue a spirituall sight and ience of some other things as wee haue soules. Some haue painted the duell in a bodily shape, with hornes, tayle & tuch like, but it is fond seeing he is an inuisible spirit, & cannot be proportioned, therefore the apparitions of Sathan that haue bin so much spoken of, are not to be feared, but his spirituall delusions and temptations must be taken heede of.

Now as he is a sprite, so hee hath the properties, of a sprite, hee hath great
know-

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knowledge , for though he hath not so much knowledge as the good Angels, seeing he hath lost by his fall that way aswell as man hath done ; yet hee hath much more knowledge then man hath naturally , because he is a sole spirite : besides that hee hath increased his knowledge by long experience & practise, he hath vnderstanding of all languages , of the state o f all countries , of the condition and complexion of all persons, he knowes to what sinnes men are most inclined to , and by what meanes he hath preuailed against them, and others that haue beeene like them.

Some because the diuell hath more knowledge then men, haue taken occasion to seeke to him , to vnderstand of things that are lost, &c. But these is one of the assaults of the diuell , that we must wrastle against, for the Scripture forbids vs to haue familiarity with the deuile the enemy of mankind: neither will this be any colour that they goe not to the diuell, but to a witch, seeing God forbiddeth that also : *Leui. 20.6.* And *Leui.* seeing, though not themselues , yet the witch hath familiarity with the deuill, and they haue familiarity with him in his instrument, and it is all one to take counsell from the deuill, at the first hand, and at the

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secondhand there is a curse pronounced against them that seeke to witches. Our Saviour Christ rebuked Sathan when hee spake the trueth, because we would not receiue it from him: no more should we seeing whensoeuer he speakes, either he lyes, or speakes the trueth to deceiue: I cannot better compare this seeking to the deuill by witches, then to those that seeke mony at the handes of biting vsurers, I say byting vsurers who haue no respect to the good of the borrower, but to their owne aduantage, to wrap the partie in bonds till they ouerthrow his estate, for howsoeuer it seemes a benefit that serues their turne to know that they seeke at the handes of the deuill or witches, (which yet is not so commonly, but in foolish conceit only) yet it turnes to their great hurt and damage, bringing their soules further into thralldome,

Saul went to the witch of *Endor* to call vp *Samuell*, but it was not *Samuell*, but a sinnelesse conceite, it was the deuill in the likenesse of *Samuell*: for they would not bury *Samuell* in a mantle that was his ordinary attyre, but they did bury him doubtlesse in a linnen cloath, as the manner was; but this practise of *Saul* hastened his destruction. As the deuill hath great know-

1.Sam.

18.

2.Cro.

10.23.

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knowledge, so hee hath great agility and nimblenesse to passe from place to place, for though hee be not infinite but finite, yet he compasses the whole earth, as it is saide in *Job*, and that in short time: some *Job.4.* men haue beene saide to sayle about the worlde in three yeares, the Sunne that is a bodily substance as wee see compasses the worlde in 24. houres, how much more the deuili that is a spirite; therefore wheresoeuer a man dwelles hee must looke to bee assaulted of this enemie: hee tempted *Adam* in Paradise: *Job* in the land of *Nz*, our Sauiour Christ in the wildernes, the sea cannot hinder him, stone walles cannot barre him as it may other enemies, but hee hath a spirituall passage, and spirituall accessse to euery place and euery person.

Wickednesse: As the deuill is a spirite so he is a wicked spirite, they were at the first created good, as were the other Angelles, but the Apostle saith: they kepe not their first estate, but fell and became diuelles: therefore as in the Scripture the other Angels that floode are called elect and holy Angels, so they that fell are called euill and wicked spirytes; the diuell is called an yncleane

Iude.
spirit

The combate of Christians.

- John.8. spirite he is called a lier and a murderer.
And as he is a wicked spirit, so he temptes
men and women to wickednesse, he temp-
ted *Adam* and *Eve* to pride and rebellion,
he tempted *Job* to blasphemy, for though
he afflicted him in his goodes and bodie,
yet his purpose was to draw him to blas-
phemy, as appeares by his wordes to the
Lord: dooth *Job* feare thee for naught, but
touch him and hee will curse thee to thy
face, he tempted *Ahab* falce Prophets
to lying, he tempted our Sauiour Christ to
distrust and presumption: he tempted *A-
nasias* and *Saphira* to hipocrisie and dissem-
bling: he tempted *Judas* to couetousnesse
and theft. So he temptes all men to one sin
or other, and some time to one sinne and
somtime to another.

He will tempt men to continue in igno-
rance, and not to heare sermons nor reade
good booke: if he preuaile not that way,
he will tempt them with error, that they
should belieue lyes instead of the truth; if he
cannot preuaile that way he wil tempt the to
holde the truth in hipocrisie; if he cannot cor-
rupt their religion, he will seeke to corrupt
their conuersation, & make them leprosous
christians: he wil tempt men to iniustice as
he did *Achab*; to ynmercifulnesse as he did

Dines;

to inter-
childe:
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corporall
spirituall
but one

If he
goodnes
gende ha

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Dises; to vncleanenesse as he did *Herode*, to intemperance as hee did the prodigall childe: if hee cannot preuaile to drawe men neither from religion nor good conuersation, he will tempt them to be proud of their knowledge and proud of their vertues, that will mire all the good things that are in them, as he did the Pharises.

The diuell hath diuers nets to take men withall, he hath ease wherewith hee hath intrapped *David*, he hath pleasure wherewith he caught *Solomon*, he hath the beauty of women wherewith hee vanquished the two judges spoken of in *Susanna*; hee hath profit whereby he intrallled *Iudas*, hee hath euill company by which hee endangered *Iehosaphat*, hee hath euill examples wherewith hee corrupted the Isralites, they would haue a king like other nations.

He doth endeuor, and that by all meanes to draw all men to wickednesse, *Alexander* was not so vnsatiable to conquer the world corporally, as he is to conquer the worlde spiritually, *Alexander* fought to conquer but one age, but the diuell all ages.

If he were an aduersary that had any goodnessse in him, we might expect some gentle handling by yeelding to him, but he

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is a wicked aduersary , such a one that de-
lightes in bloud , therefore in the Scrip-
ture hee is called a Lyon , and a Dragon
full of cruelty , those that he overcomes
hee will tyrannize ouer them , and bring
them to greater miserye then can bee i-

Verse.13. imagined ; for this caute take the whole
armour of God , &c. as if he shold saye
seeing we have a battell to fight , and not
with one enemy , but with many , not with
bodily enemis , but spirituall : not with
weake enemies but strong : not with sim-
ple enemies but subtil : not with honest &
gentle enemies , but wicked and cruell , and
seeing euery Christian , euen the weakest
woman must passe these perils and pikes of
the diuelles temptations , arme your selues
thorowly : the Apostle having told vs of the
danger , shewes vs the remedy , hee hath
exhortedit to the same thing in verse 11. be-
fore ; and now hee repeates it againe , gi-
uing vs to vnderstand there is necessity
in vsing this remedy , and that there is no
remedy but this .

Wile men will be prouided agaist alle
enemis , especially against domesticall and
dangerous enemis , that euery houre waite
their opportunitie to hurt them , and if
men be so carefull to take heedc of corpe-

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all enemies, that can but kil the body, how careful should we be to take heede of these enemies that seeke to destroy the soule ; auoide them we cānot, but prepare our selues to withstand them we may, or else the Apostle would neuer haue thus often and earnestly willed vs to put on the whole ar-
mour of God.

Some Christians when they do but heare how this man and that women is troubled and tossed with terrible and tedious temptations of Satan , are discouraged before it come at them ; but when they beginne to feele the diuelles assualtes and bickeringes in themselves, they conclude, they shall neuer be able to holde out : but God hath not left his Church in such a desperate estate, but hee hath prouided meanes of escape from their enemies , therefore here the Apostle willes vs to vise it.

Armour of God : He telles vs againe it is the armour of God that must doe it, the armour of men will not doe it; it is not humane power , pollicie or ciuility , that can withstand this enemy , but the munition that comes out of the Lordes armourye, for though the diuell be strong, yet there is a stronger , as the Apostle sayeth : 1.Ioh.4.4
Greater is hee that is in you , then hee

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that is in the world, though his ingens and
artillery be sharpe and dangerous to hurt
vs, yet there be instruments and weapons
of greater force to preserue vs.

This armour hee sets downe in the 14.
15. 16. 17. and 18. verses following, ver-
ty he compares to a souldiers girdle, that
will fence vs against all Sathanas tempta-
tions; to hippocrisie, herisie and lying trigh-
teousnesse he compares to a souldiers brest-
plate, that will fence vs from all Sathan
temptations: to iniustice and shiury, hope
he compares, to a souldiers helmit or head-
peece, that will fence vs from his tempta-
tions: to discontentednesse, fainting and
wearynesse: faith he compares to a souldi-
ers shielde or buckler that will fence vs
from Sathanas temptations: to diffidence and
dispaire, the knowlledge of the worde, hee
compares to a souldiers sworde that will
fence vs from the temptations of ignorance
and disobedience: prayer he sets in the last
place, not that it must be vsed last, but first
and last; therefore for breuitie sake, he put-
teth it insteade of all the rest, for the Scrip-
ture in other places makes mentiō of other
vertues necessary to arme vs against other
vices, as humility that will fence vs against
the diuels temptations: to pride and vaine-

glory

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glory, temperance that will feare vs against his temptations: to ryot and excesses in meate, drinke, apparrell, recreation, or any thing, chasfity that wil fence vs against his temptations: to vncleanenes and adultery, loue that will fence vs against his temptations: to hatred and reuenge, brotherlye kindenesse that will fence vs against all his temptations: to morosotie and strangenes, meekenesse that will fence vs against his temptations: to wrath and waywardnesse, patience, that will fence vs from his temptations: to murmuring & vnlawful meanes, vng heauenly mindednesse that wil arme vs against all Sathan's temptations to prophaneſſe and worldlinesse.

But the Apostle dooth onely set downe these few that he nameth in this chapter, either because these vertues were most wanting in the *Ephesians*, as his manner was to speake fitly to the persons and purpose, or els because these were sufficient to answere to the partes of a souldier, from whence he takes his metaphor.

The Papistes appoint other armour to withstand and driue away the diuell, as crucifixes, *Agnis dies*, a part of Saint Johns Gospell about a mans necke, crosses made on the forehead and brest, holy water, ringing
of

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of belles, but these never came out of Gods
armory.

If this were the armour to withstand
the diuell withall, the Apostle forgotte
himselfe that he could vs not of it, neither
here nor else where. Againe if this were
good armour for that purpose, the wicked-
est man might withstand the diuell aswell
as the godliest man: for who cannot make
a crosse on his forehead, weare a crucifix a-
bout his necke, sprinkle himselfe with holy
water, &c. But that this is not the armour
against the diuell, appeares hereby, that
those who haue beene most superstitious
in these things, haue beene and are the vas-
sels of Sathan and carryed at his pleasure
to Idolatry, heresie, blasphemy, adultery,
and such haynous sinnes.

But the furniture wherewith we must
withstand the deuill, is the armour of God,
that is prescribed to vs in this chapter & in
the rest of the Scripture, that is the gifts and
graces of regeneration and sanctification:
as sound knowledge, vpright harte dnesse,
vnfained faith and hope, a iust and chaste
minde, an humble spirite, sober and lo-
ving affection, and a good conuersation: &
is that which the Apostle hath set downe
in a word, in the 4. chapter, *put on the new*
man

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which is after God created in righteouesnesse and true holynesse, and this is the cause that the diuell, dooth carry men to many and dangerous sinnes, because they have no grace nor deuine power to resist him: the cause that he carries men to hyscise and lyes, is for that they want the girdle of vertue: the cause that he carries them to iniustice and wrong, is they want the brest-plate of righteouinesse: see the cause that he carries men to any other vice, is because they wan the contrary vertue. And marke, he wills the *Ephesians* and vs the seconde time to put on not a part, but the whole armour of God: if a soldier be naked he may easily be hurt any where, if he be armed but in some place he may be wounded on that part that lacketh: but the Apostle would haue vs to bee wholly armed, that wee may be foyled no where, neither in our iudgement, in our affection, nor in our conuerstation; the cause that some of Gods seruantes haue taken dangerous falles, hath beene the want of some of their armour; how coulde *Salomon* haue beene so foyled as hee was, if hee had not wanted sobrietye? had *Daniel* receaved such a view of Sathan thinke wee if hee had put on chastity?

Some

The combats of Christians.

Some thinke if they haue a little knowledg, they are christians good enough, also that is but one part, a man may haue knowledge, what to beleue, what to doe, and what to suffer, and yet be farre enough of from the practise of it, a Christian must be a generall man, therefore saith the Apostle Peter; *Ioyne unto your faith vertue, & to vertue knowledge, and to knowledge patience, and to patience temperance, and to temperance godnesse, and to godnesse brotherly kindenesse, and to brotherly kindenesse loue*; For there is no vertue or gift of regeneration, but we shall haue occasion to vse diuers times in our life. One being aduised by his friend to ride with a weapō, answered what needes that, seeing a man shall meeete with a thiefe but once in seauen yeares: but saith he; if a man want it that once, it is once too much, but we shall meeete with this enemy every day, and shall finde by experience that all our Christian preparation is little enough to maintaine our pure religion, and keepe our selues vnspotted of the world, that yee may be able to, &c. Without this armour of God, we are not able to resist the deuill, for what power is there in a subiect to resist a Prince, what strength is in weake flesh to withstand a mighty spirite, what wisedome

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3.Pet.1.

Iam.1.

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The combate of Christians.

is there in a foolish man to counteruaile
the subtil Serpent: but if we bee armed
with the armour of God and furnished
with his deuine grace, then and there by
we are made able to, &c. Therefore saide
our Sauiour Christ to this Apostle when ^{1.Cor.}
he was in this battell and prayed for aide,^{11.}

My grace is sufficient for thee, and hee ha-
ving experiance that it was so, faith, *I am*
able to doe all things by the keple of him
that strengtheneth me: and if it should be ob-
jected Paul was an olde man, therefore we
cannot doe as he did, Saint John writes to
the church, and speaking of common Chri-
stians, saith; *Hee that is borne of God, ouer-* ^{1.Ioh.5.4}
comes the world. If we reade the Scripture
wee shall see what great temptations the
servantes of God haue ouercome by grace;
as *Moses, Iosepb, Job, Daniel*, and others, we
must be like the people of *Cisiliensis* who
when the ambassadours of *Brutus* would
haue them deliuer their Citty vnto him, re-
turned his answere; tel your captaine *Brutus*
our ancestors haue left vs weapons to de-
fend our selues and our Citty: so when the
duell tempteth vs to yeelde our selues to
him, let vs answere; our God hath left vs
weapons to defend our selues from him.

Therefore if we would be able to stand

The combate of Christians.

vpright against the temptations of the diuell, let vs heare, reade, praye and e-
very waye labour, to furnish our selues,
with knowledge, faith, hope, trueth,
justice, mercye, loue, humlytie, pati-
ence, meekenesse, and all the graces of
Gods spirite.

And let vs knowe this is none of the least
of Sathan's temptations, to perswade men
they may doe well enough without them,
or with some though they seeke not for
all of them, and to thinke that those that
haue them doe no great matters with
them.

How great a temptation of the diuell
in the person of a woman did *Joseph*
overcome by grace; when numbers
with farre lesse inticementes are carryed
to adulterye? how great a temptation
did the three children overcome by grace
when thousandes were for want of grace
carryed to idolatrye? as one saith: this
prooues not a man an innocent, because
hee is not accused, but beeing accu-
sed he is able also to cleare himselfe; soit
prooues not a man a Christian that hee
is not tempted, but beeing tempted, he
is able to overcome: therefore saith
the Apostle: *Put on the whole armur*

Gen. 39

Dan. 3.

of

The combate of Christians.
of God that yee may bee able to resist.

As the graces of God doe inable vs
to withstand the diuell in his temptati-
ons : so wee must put foorth our strength
and resist him . When *Peter* had sayde, 1.Pet.5.
your aduersary the diuell , goeth about
like a roaring Lyon seeking whome he
maye deuoure , hee addeth , whom resist
stediastly in the faith ; *James* sayeth , Re- Iam.4.
sist the diuell and hee will flye from you:
some to excuse their falles saye , the tempta-
tion was so strong that it was vnpossi-
ble to withstand it : It may bee it was
vnpossible for an unarmed man , but not
vnpossible for a man furnished with Gods
grace.

Therefore let such a^e man knowe it
was not so much the strength of tempta-
tion , as his owne weakenesse and co-
wardise that ouerthrew him , hee wan-
ted grace or did not resist ; if hee had
hee might haue overcome , for there
haue beene men , yea women , that haue
overcome as great temptations as
those ; and let him tell mee , did hee
not vse his owne handes , his owne
eyes , his owne feete , his owne tounge,
whereof the diuell hath noe power , ex-
cept by speciall license or authoritye in
the

The combate of Christians.

the case of possession which is not ordinary, but his power and practise is to intice mens hartes , and hauing wonne their Judge-
ment , and wonne their affection , they
give their young to speak euil , or their hands
or other members of the body to commit
euill ; why doe men these things and not
resist , but suffer themselues to be overcome
of their spirituall enemy ?

By this time we see cause , seeing it standes
vs vpon life and death , to resist the diuell ,
but some man may aske how we should
doe it ? I answere ; our resistance must be spi-
rituall , as our enemy is spirituall : it is not
enough to say , I defie the diuell , as some
thinke , but if we would resist the diuell , we
must resist sinne , what sinne soever it bee
that wee are tempted to , whether against
the first table or the second table of the
law , whether it be against God directly ,
as idolitry , blasphemy , perury : or the wor-
ship of God , as the neglect of the worde ,
sacraments , or sabothes : or whether it be
against men or women , in the abridgement
of their authority , of their liues , of their
chaulty , of their goodes , of their name ,
for we never are moued to any sinne , but
we haue to doe with the diuell directly or
indirectly .

The combats of Christians.

If it be asked how we should resist sinne, I
answere; I resist the motions vnto it within,
and the perswasions and occasions vnto it
without; resist it in iudgement, and saye
with our selues, the diuell stirres vp my cor-
rupt nature in my hart, or stirres vp such a
man or such a woman to perswade me to
such or such an euill thing, I may not doe
it: resist it in affection, such a thing that the
diuell or his instrument would drawe me
vnto is euill, I will not doe it: resist it in
conuersation, such a thing that the diuell
perswades mee to is euill, I will haue no
hand, I will haue no finger in it, I will stop
my eares from hearing of it, I will shut
my mouth from defending it, I will turne
away my feete from following it.

Some may aske how a man shoulde know
the temptations of the diuell, from the
corrupt motions of our owne nature?

I answer; there is such an affinity & likenes
betweene them, as it is hard to distinguish
them: therefore the safest way is to thinke
that we haue to deale with both thefe ene-
mies at once, and so to be the more strengh-
thened against them; but for a difference
let vs know when all euill motion to any
sinne is raysed, if spirituall force be added
to draw vs, or spiritual subtily to perswade

The combats of Christians.

vs, which be two properties of the diuelles nature, let vs thinke besides our owne corruption which is the broker, the diuell himselfe is present & is the prouoker; let vs resist the first corrupt motions of our nature,

2.Cor.11 which the Apostle seemeth to call the messengers of Sathan : as hee saith to the

Col.3. *Colloſſians*, mortifie your earthly members,

if wee make such faire warres with these spirituall enemies , and kill them not as many doe, we shall haue soule handes with them , and let vs resist the diuell who will double and inforce those suggestions, by what reasons or perswasions soeuer he doth it, that all the power of hell may not pruaile against vs: and to this end let vs know

as our Sauiour Christ saith to his Disciples:

Yee haue neede of patience ; so wee haue neede of knowledge, of faith, of hope, of loue and other graces of the spirit of God, for Sathan will not onely assault vs, but perhaps continue his siege & battery a day,

a weeke, a moneth, and giue vs no respight and though he will found the retreate and depart sometime for a season, as Saint Luk

faith , yet he will returne againe perhaps another way , and set vpon vs by some other meaneſ: therefore arme your ſelves the Apostle and refiſt him , and if thiſ

battell

Luk.4.

The combate of Christians.

battell seeme hard and tedious vnto vs, remem-
ber in what cause we fight, and for
what crowne: our Sauiour Christ saith in
the Reuelation: He that ouercometh, shall
inherit great and glorious things: and
Paul saith; The Saintes shall iudge the An-
gelles that is the deuilles: *Paul* saith to *1. Cor. 6.*
Timothy; *I haue fought a good fight*, and
then he addeth, *I looke for the Crowns*, the
Saints in heauen that are now crowned,
haue come vnto it thorow many tempta-
tions and tribulations: therefore let vs har-
len to the Apostles exhortation, be strong
in the Lorde, put on the whole armour
of God, and resist in the euil day, and
the God of peace shall tredie *Rom. 16.*
downe satan vnder our
feete shortly.

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The



The Houre-glassse of Mans life.

PSALME. 90. 12.

*Teach us so to number our dayes, that
we may apply our hertes to wisdome.*



HIS whole booke is called the booke of Psalmes, because it contayneth in it for the most part matter of praise and thankes-giving, though there be many other doctrines mingled therewithall.

They are called the Psalms of *David*, because he compiled most of them, not because he made them all; for this was made by *Moses*, as yee may see by the title of it.

We call this the 90. Psalme, because it is bound with the Psalmes, and standes in the place of that number, but it is intituled and that more fitly agreeing with the matter of it, A prayer of *Moses*.

In which *Moses* setteth forth the estate of mans life generally and particularly of the people of Itraell in the wildernesse, where he

The Hour-glaſſe of mans life.

he ſaw many thouſands of them that came out of *Egypte* dye, ſome by one meaneſ and ſome by another ; as it is more largely re-corded in the booke of *Numbers*. Now *Moses* conſidered that many of their fore-fathers liued almost a thouſand yeareſ, whereto hee hath reſpect in the 4. verſe, where he ſaith . *One thouſand yeareſ in thy ſight is but as yesterdaу, and the life of man was growne ſhorter and ſhorter, and in his time ordinarily it was not one hundred yeareſ, as appeares in the 10. verſe.* The dayes of a man are threescore yeareſ and tenne , or perhaps fourescore , which was nothing to their fathers : how much leſſe when they were cut off by ſtrange puniſhmentes in the middeſt of their courſe , and dyed thiſſe and three-ſould without war-ning.

Now after the mention of thoſe things, he breakes out into this ſpeech ; *Teach us to know our dayes that we may apply our harts to wiſdomē*: In which words are two things to be conſidered ; firſt a petition, ſecondly a reaſon of the petition. The petition is in theſe firſt wordes ; *Teach us to number our dayes* : The reaſon is in theſe other wordes in the end of the verſe, *that we may apply our harts to wiſdomē*.

The Hours-glass of mans life.

Wherby we are taught first of al, that there
is a number of every mans dayes , for this
difference to be considered betweene this
life and the next life ; this life hath an end,
therefore it is called temporall ; the next
life endes not, therefore it is called eternal
the certayne number of our daies is knowne
Iob.14.5 to God and not to vs .

But he doth not desire to know the cer-
tayne number of his dayes , but rather the
vncertaine number of them , that is , that
God would teach them to know the bre-
uity and shortnes of mans life : Therefore
he sets it downe by dayes & not by yeares,
and this he desires not for himselfe only, but
for the people ; and therefore he saith not,
teach me , *but teach vs to number our days.*
Now according to *Moses* prayer , God
hath taught vs this point in the Scripture,
that all men are mortali and must dye, as
the Lord saide to *Adam* : *In the day that*
thou eatest of the tree in the middest of the
garden thou shalt die ; although the diuell
who(for that cause)our Sauour Christ saith
Was a lyer from the beginning, spake contra-
ry and said to *Eve* ; *Thou shalt not die at all* :
yet indeed *Adam* died; for although he dy-
ed not by & by, yet he was a dead man be-
cause sentence was passed vpon him, and all
John.8. his

The Houre-glaſſe of mans life.

his life afterward was but a dying life: eu-
rything then sauoring of death, and every
day beeing a ſtep vnto death. If any will
inquire what death is; to ſpeak generally,
it is a ſeparation from the condition of
this mortall and temporall life: but to
ſpeak more properly, it is a ſeparation
of the ſoule and body; as the ioyning to-
gether of the ſoule and body at the firſt
was the cauſe of life, as it is ſaid, God brea-
ched into *Adam* the breath of life: and Gen. i.
man was made a liuing ſoule, ſo the ſepe-
ration of the ſoule from the bodye, is
the cauſe of death, as Christ ſaieth to the
rich man: *This night they ſhall fetch away
thy ſoule thou ſhali dye;* This *Adam* by his
ſinne brought not onelye vpon himſelfe,
but vpon all his pofteritye, as *Pauſ* ſaieth: Rom. 5.
By man ſinne entred into the Worlde, and
death by ſinne, and death went ouer all
men, forasmuch as all men haue ſinned:
therefore it is ſaide not onely of *Adam*
himſelfe; but of dyuers of the fathers that
were his pofterity, to ſhew the trueth of
Gods threatening to *Adam*: *In the dayes Gen. 5.*
then doeft eate of ſuch a tree thou ſhall dye;
And to ſhew the falcehoode of the
duelles promise to *Eve*, that though ſine
diēate it, ſhe ſhould not dye at all: ſuch

The Houre-glaſſe of mans life.

and such a one liued thus many hundred yeares but he dyed, for though the day be never so long, at length comes euensong; the Apostle saith: It is appointed to al men once to dye & after that comes the iudgement: when all men are dead, then comes the general iudgement; but when every one dyes then comes his perticuler iudgement; as appeares in the example of the ritch man and *Lazarus*; for as the day of death leaves vs, so the day of doome shall finde vs; therefore *David* when he laye sicke said: *I gyve the waye of all the Worlde*, for death is as an vnpartiall iudge, that is indifferent to all poore and rich.

Job speaks of some men that would seeke death, either for the auoyding of present sorrow, or procuring of future ioy: but whether a man seekes it or no, he shall be sure it will seeke him. We read of a Heathen woman who when newes was brought her that her sonne was slaine in the warres, answered: I know saith she that I conceived a mortall man. I once saw this posie written on the Tombe of a dead man to be read of them that liue: as I was so be yee, and as I am yee shalbe. But though reason and experience doth teach vs that all must dye, & every one can say when he heares a knell there

The Hours-glaſſe of mans life.

there is one dead; & when he ſees a graue,
here lyes ſuch a one: wee ſee what we are,
we haue but a time here, yet ſome do make
no good uſe of it. When *Alexander* bad a
Philosopher aske a reward of him for ſome
ſervice or pleasure he had done for him, the
Philosopher ſaid; giue me immortality? Im-
mortality ſaid *Alexander*, how ſhould a man
that is mortall giue immortality? Mortall
ſaid the Philosopher, why then art thou ſo
greedy of kingdomes, and liuest as if thou
ſhouldest neuer dye? therefore God would
haue it ſet downe in the Scripture, that it
might be a matter of faith, alſwell as of rea-
ſon that all muſt dye; both wiſe men as *Sa-*
lomon, and foolish men as *Naba*: both riſh
men as *Job*, & poore men as *Lazarus*: Mar-
ſhall men as *Joab*, and peaceable men as the
inhabitantes of *Lashl*: both ould men as
Meribaelab, and young men as *Iofias*: both
tall men as *Saul*, and little men as *Zache-*
nus: both ſtrong men as *Sampſon*, and beau-
full men as *Abſalon*, and not men onelye
but women alſo, as *Dorcas*: and not men
and women onely, but children alſo as the
Sbunamites ſonne, &c. It is not wit, wealth,
ſtrength, friendes, authority, nor any thing
that can alwayes preſerue a man frō death,
who knockes as indifferently at one mans
gate

The Houre-glaſſe of mans life.

gate as another. He that had come to the tombe of *Alexander*, might haue said; this great Monarch of the worlde, hath mette with his ouer-match.

Nowe as both reason and religio teacheth that death is certaine , so that the time , place and manner of dying is vncertaine : there is no man knowes the time of his death ; for although for speciall purpose God dooth reueale it to some , as the deuill beeing the executioner of some of Gods iudgements , who the Witch rayed vp in the likenesse of *Samuel*, toulde *Saul* that to morrowe hee should be with him . And it is sayde *Iulius Cesar* was warned of the first daye of *Marche* , yet these were extraordinarie and diabolicall things : notwithstanding this is ordinarily true in all men , that *Iacob* saith of himselfe ; *I am olde and knowe not the day of my deareb* . Phisitions in the extremitie of some disease , can giue a great gesse of others : and some that haue beene at the departure of many , when they see the countenance waxe pale , the lippes waxe blacke , the pulse waxe weake or gone , the handes and feete waxe colde , can giue a neare conjecture that death is not farr of.

Cen. 49.

Yet

The Houre-glaſſe of man's life.

Yet sometimes these geſtis doe deceiue them, for God brings downe to the graue, and raises vp againe; Therefore no man knowes the daye of his death till the day come, nor the houre of his death till the houre come, but when it doth come, then it dooth as an enemie indeede affaile the castle of the body, and ransack every corner with terror, and drieue the vitall partes from one place to another, til at the length it doth chase away the soule.

As the time of death is vncertaine, so is the place: ſome dye by ſea, and ſome by land, *Sen* dyed in the field, *Egion* dyed in his Parlour, *Iſhboseth* dyed on his bed, *Sennacherib* dyed in the Temple of his God, *Iacob* at the very Aulter, the Infants of *Bethlem* dyed in the cradle.

And as the time and place is vncertaine, ſo is the manner: ſome dye in peace, and ſome dye in warre, as *Jonathan*: ſome dye by Beares, as the children that mocked the Prophet *Eliſha*: ſome dye by Lyons, as the young Prophet that disobeyed the worde of the Lorde: ſome dye by the ſtinging of Serpentes, as many of the Iſralites: ſome by Dogges, as *Iefabell*: ſome dye by Wommes, as *Herod*: ſome dye by ſurſetting, as thoſe that dyed with the Quailes
be-

The Houre-glaſſe of mans life.

betweene their teeth: ſome die by famine, as at the ſiege of Ieufalem: ſome dye by violent winds, as the children of Job: ſome by fire as, the captaines & their fifties: ſome by the water as Pharaoh and his hoaſt: ſome by swallowing of the earth, as Corah Dathan and Abiram: ſome dye by the Angel of God, as the firſt borne in Egypt: ſome die by the handes of euill men, as Stephen who was perſecuted for righteouſneſſe: and ſome by the hands of good men, as Shemei who hauiing rayled vpon David was perſecuted by Salomon: ſome dye by their owne handes as Akitophel: ſome die by the hand of God immediately and extraordinaſly, as Ananias and Saphira: ſome dye by the hand of God mediately and by ordinary diſeaſes: ſome dye ſuddenly, as Ezechiel faith: When the people were gathered in a great assembly, Pelatis the ſonne of Benazis dyed: and as thoſe that dye of peſiſtant Feauours, Quinsies, Plurisies, &c. ſome dye of lingring ſickeneſſes, as Paulis, Dropſies, Conſumptions: ſome dye of ex-cessiue affections & paſſions of the minde: ſome of sorrow, as the Apoſtle faith; *Worldly ſorrow cauſeth deaſh*: ſome dye of feare, as Els, when tydings came that the Ark was taken hee fell downe and brake his necke:

The Hounte-^olasse of mans life.

secke: some dye of greife, as it is saide *Ho-*
~~we~~ did because hee could not answere a
tiddle that certaine fisher men propoun-
ded vnto him: some dye with ioy, as it is
reported of *Sophacles*, because in a prize of
leaming he got the victory of his enemies:
some dye by little things as it is saide, that
a little gnat choked a Pope of Roome. *A-*
~~sacerdos~~ had his breath stopt with a Rayfens-
stone, *Lucia* dyed with a Needle which
her fucking childe smote into her brest.

Although there bee but one way to bee
borne, yet there bee moe wayes to dye.
Now as God hath taught vs that mans
dayes are numbred, he must dye, so he hath
taught vs mans dayes are but a small num-
ber he must dye shortly: *Job* saith; *Man*
that is borne of a Woman hath but a short time
to live; *Paul* compares mans life to a taberna-
cle or shed of bowes that stands but a short
time: the Prophet *Esay* compares mans life *Esi. 1. 40*
to grasse that standes but a Summer: and in
the same chapter, he compares it to a flow-
er that hath but his moneth. In the fift verfe
of this Psalme, it is compared to a sheepe
that hath but his night, *Job* compares it to a
shadow that hath but his houre: & in the 9.
verfe of this Psalme, *Moses* compares it to
a thought whereof there may bee no lesse
then

The Houre-glesse of mans life.

shen a hundred in an houre, yea so fraile is mans life, that it may abide any extemation in the worlde. We may be compared to certaine small flyes which are bred by the Riuere *Hispanis*, that in the morning are bred, at noone are in their full strength, and at night make their end and are gone. Wee now mouine for our friends depreted, and shortlye other shall mourne for vs. Wee supply the places of those that are gone, and shortlye other shall supifie ours: *Wee haue heere no abiding Cittie*, saith the Apostle, *Wee seeke one to come*: in which respect wee are called strangers and Pilgrims vpon earth.

1.Pet.3.

It is reported of one *Artabanus*, who seeing the huge armie of *Zerxes* containing a hundred thousand men, wept; and being asked why he did so? because sayde he within a hundred yeares there shall not bee a man left aliue of this great compaine: as I suppose this small companie of lesse then a thousand men, shall meeete no more vntill we meeete vnto iudgement, as wee see many men shake hands, purposing but a shorte absence, but it prooues ther last farewell.

And as the Scripture teaches *Mans life is shorte*, so that it passes swifly away, if the

The Houre-glaſſe of mans life.

the waye bee ſhortte, and the motion wiſt, there can bee no hope of any long conſequance, where the waye is ſhortte, and the motion ſlowe, it may ſtay the longer: as the children of Iſraell were fortye yeare paſſing thorow the wildernesſe, because they went ſoftely, which a wiſte moouer might haue done in fortie dayes: but where the waye is ſhortte, and the motion wiſt, it muſt needes come ſoone to an end, ſuch is mans life: it is in the Scripture compared to a Poaſt that haſteth on the Kings buſinesſe; it is compared to a Weaveres shuttle, that ſoone paſſes from one end of the Loome to the other: It is compared to a thought that runneth ouer the world in a moment: how ſhortte doe wee thinke the time that is paſt? how ſoone doe we thinke a weeke, a month, a yeare to bee gone? Therefore this is a neceſſarie peticiōn of Moſes; *T each us ſo to number our dayes that wee may applye our heartes to wiſedome.* For what is it by Geometrie to take the bredth and length of the moſt huge things and ſpacious proſpects, and not to meaſure our life, which *David* ſayth is but a Spanne long. What is it with the cunning Philofopher to knowe the cauſes and effectes of many things, and neglect

The Hour-glaſſe of mans life.

neglect to consider our owne frailetyr with
the Historiographer to know and report
what other haue done , and to neele& the
knowledge of himselfe; with the lawyerto
prescribe many preceptes, and to forget the
common law of nature: with the Arith-
metitian to be exact in numbring and de-
uiding the leaſt fractions, and not to bee a-
ble to number our dayes : What is it to live
like doctors in diuers faculties , and to dye
God knowes like ſimple men : therefore
faith *Moses* : *T each us ſo to number our dayes*
that we may apply our hartes to wiſedome. For
numbring of men ,we haue an example in
Dauid: for numbring of mony we haue ex-
amples in Marchantes : for numbring of
ſheepe & oxen it is found among Graſen,
and euery man hath Arithmetick enough
to number the things of this life : but ther
be few that do rightly number their dayes,
for where is there one of a hundred that
dooth not eyther forget his mortality, or if
he doe remember it dooth not proroge his
life , and perſwade himſelfe of many
yeareſ: or if not , yet that dooth apply his
hart to wiſedome in his time : therefore
although *Moses* himſelfe had well learned
his leſſon , as appears by taking ſuſh a ſt
occasion as I named in the beginning , to
ſtill in
the d
praye
ſtill i
He p
ſider
wiſel:
Bu
any ſu
verſe
dayes
are the
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life , fo
this
dayes
haue
ſome
full
t. Sam. 34.

The Houre-glaſſe of mans life.

fall into this meditation, and as appeares by
the diuers ſuitable ſpeeches hee vies in this
prayer, yet because hee ſaw the moft men
full ignorant, forgetfull, ſecure and vnwife.
He prayes God to giue them grace to con-
ſider their fraile and mortall eſtate, and
wiſely to make vſe of it.

But ſome may ſay, what neede we ſeekē
any further? *Moses* himſelfe in the 10.
verſe hath ſet downe the number of our
dayes, where he ſaith; *The dayes of a man
are threescore yeares and ten:* but wee muſt
marke, there he compares the ſhortneſſe of
mans life in his time, with the length of
mans life in the dayes of his fathers, who
liued ſeven hundred, eight hundred and
nine hundred yeares, and now the age or
life of man was but threescore yeares and
ten, or foure ſcore; as *Jeremie* prophesied,
that the Iſralites ſhould be in captiuitie in
Babell ſeuentie yeares, that is a whole ge-
neration: and yet in the tenth verſe, in
thoſe wordes *Moses* meant not to ſet
downe the certayne terme of every mans
life, for then hee needed not to haue made
this petition; *Teach us to number our
dayes:* but hee had expeſience as wee
haue, that ſome dyed in their infancie,
ſome in their childhood, ſome in their

M

middle

The Houre-glassc of mans life.

middle age , and some liue till that full
terme , then they dye : yet whereas one
Apple hangs on the Tree tell it be mel-
lown and falleſ of it ſelſe, there be a hundred
that are broken off with violent hand, and
violent windes.

But ſuppoſe a man ſhould liue till hee
bee threescore yeareſ and tenne , halfe
that time is ſpent in ſleeping , which may
be ſubtracted from the groſe ſumme, and
then there remaines but thirtie and five
yeareſ, whereof wee may deduct fifteene
yeareſ of our childhood , wherein we are
rather troublouerne then profitable , and
not fitte to doe any great ſeruice, eyther
to God or men , and ſo there remaines
but twentie yeareſ : now take from thar
the time that is ſpent in wickedneſſe, the
time that is ſpent in idlenesse , the time
that is ſpent in ſuperfluuous eating , drink-
ing and other neceſſary things , and then
conſider how little time remaines where-
in wee applye our heartes to wiſedome,
euen of thoſe who liue threescore years
and tenne, how much leſſe of thoſe who
dye ſooner ? But this was but a ſuppo-
ſition that a man may liue ſo long , for
Saint Iames ſaythe ; *A man cannot tel*
whether hee ſhall liue till to morrowe. Now
the

The Houre-glaſſe of mans life.

the time that is past is gone , and cannot bee called againe , (therefore Time was wonte to bee painted with hayre before and balde behinde :) the time that is to come, is none , and cannot bee presumed vpon ; (Therefore it is sayde of a wise man , hee woulde make no promise for to morrowe :) so that wee haue none but the present time to applye our hearts to wisedome .

Moses hath doone what hee can in this Psalme , to instructe all men in the knowledge of the breuitie of their life , and vncertaine certaintye of their death , and prayes to God in these wordes to teach them further and better : for all that is sayde in the Scripture , aswell in this , as anye other matter , shall bee vnfuitfull , except God doth teache the hart aswell as the eare ; for it is not the planting of *Paul* , nor the warring of *Apollo* , ^{1. Cor. 3.} but God that giues the increase . Nowe wee haue seene his petition for the numbering of our dayes , let vs come to his reason , that wee may applye our hearts to wisedome .

He desires God not onely to teach vs to number our dayes , but so to teache it vs , that we may apply our harts to wisedome ,

M 3 and

The Houre-glassē of mans life.

and not to folly : Men are in extremities of euery side ; some all their desire is to dye and to be gone : some all their desire is to liue and never to dye : some againe know they must away , and are content to carrie their time, but doe not seeke for wisedome , and study to liue well while they bee heere . There be some, who although their liues be shorte and too shorte if they were best imployed, to become so wise as they shold , yet by laying violent hands of themselues doe make them shorter, but this is not wisedome but foolishnesse . In the sixt commaundement it is said ; *This shalſ not kill* , one obserues vpon that, because it is not added , *thy neighbour*, bee meanes also thy selfe . If it be a great sinne for a man to kill another , it is a greater sinne to kill himselfe : againe, life is a blessing of God , and death is a part of the curse. Now a man may not thrust from him the blessing of God , and pull vpon himselfe the curse : God and not we doth appoint the time of our birth , so God and not wee must appoint the time of our death .

No good man that wee read of in the Scripture , neither *Job* , *David* , *Lazarus* , nor any other , though they were in great excre-

The Howre-glaſſe of mans life.

extremitie did kill themſelues, but onely wicked men and reprobates, as *Saul*, *Ahitophell* and *Iudas*. *Cleombrotus* a Heathen man, hearing of the immortallity of the ſoule, killed himſelfe, that hee might obtaine immortallity, beeing ignorant that there is immortallitie in hell alſwell as in heauen: and *Lucretia* and certayne Heathen women killed themſelues that they might not be defiled with Souldiers, not knowing that the bodye is not defiled, if the minde bee chaſte, and yet if it were vncertaine, adulterie ſhould not haue been ſo much feared as certayne murder, they ſhould not ſo much haue feared a finne that might bee repented, as a finne that could not bee repented, because time was cut off, horſide hath alwayes beene ſo detestable a thing in the Church, that ſuch haue beene denied Christian buriall, that where moſt men are with-houlden from finne by the feare of death, ſeeing they doe not feare death, they might feare ſomething after death, that is, the reproche of thoſe that liue. There was one ſayde to his ſonne who had often theſe wordes in his mouth; I would I were dead: I prethe (faith hee) learne firſt to knowe what it is to liue. Some in croſſes will ſay,

The Houre-glass of mans life.

I would I were as deepe vnder the earth
as I am high , but waye first wherefore
God hath placed you vpon the earth,
and caused you to growe so high as yee
be , and what hee dooth require of you:
and waye whether yee haue done it or
no , and what rewarde abideth for you, if
you haue not ; and then consider whether
it be not fitter to learne to be wise and to
lue better first.

Some againe, as I sayde, are in the other
extremitie, and would lue still and neuer
dye ; many olde men that haue lyued
long already would not dye , as appeares
by marrying young women , and building
new houses ; but such men haue neyther
right reason to consider of the estate of
this life, nor true faith to consider of the e-
state of the life to come, this is a life full of
miserie , & the next to the children of God,
is a life full of felicitie . It is said of *Herr*
elitus, that euery day hee wept, and beeing
asked the reason, he answetered ; Because the
world was full of miserie . The *Titans*
at the birthe of their children euer wepte,
their reason was, because they were borne
to miserie ; and at the death of their chil-
dren euer reioysed , because they were
freed from misery , as they thought ; *Pau*
sayth

The Houre-glaſſe of man's life.

ſyth of himſelfe and the Churche; If our
hope were onely in this life, wee were of alio- 1. Cor. 15
ther the moſt miserable: All men are miſe-
rable in this life, but thoſe moſt miſerable
that haue moſt afflications, if there be not
hope to ſweeten them: indeede no man
liues one day, wherein one griefe or dan-
ger or other dooth not waignt vpon him
in regarde of his ſoule or his bodye, his
goods or his name, his wife, his children,
his friends, his Prince or countrie, in re-
garde of the temptations of the deuill, the
worlde and the fleſh; wee ſee many dan-
gers, but wiſemen doe foreſee more. From
the Cradle to the graue wee are tolte with
troublſome things; and if in our lyfe we
meete with anye profitablie or pleauante
thinges, they ſoone vaniſhe awaye, at the
leauft the pleasure of them. As one ſaith;
When a Spider hath emptied euē her ve-
nie bowels to make one ſlender Webbe,
one paffe of winde blowes all awaye: ſo
when men with labour and trauell haue
procured anye thing that they deſire in
the world, they are ſoone blowne away.

But a good man, that doth not only con-
ſider the miſery of this life, but the felici-
tie of the life to come, dooth finde no ſuch
contentment in the beſt estate of his life

The Houre-glaſſe of mans life.

that hee would desire alwayes to dwell in
it, and why ſhould any man desire to con-
tinue in the world? faithulnes in the moft is
gone, loue is gone, & ſo comfort in reſpect
of men is gone, & ſeeing we muſt needs a-
way why not now, & if we would not now
when then, will not the worlde bee vnto
vs twenty yeares hence as it is now: where
is the longing of *Paul* to bee diſſolved and
to be with Christ? where is the longing of
Saint *Augustine* to ſee that head that was
crowned with thornes? and to ſee thoſe
handes that were pearſed with nailes? As
death takes vs from our friendes, ſo it takes
vs from our enemies, as it takes vs from the
delightes of the world; ſo from the grieves
and ſorrowes of the world: therefore why
ſhould men be vnuſſing to die, ſeeing *Sa-
lonon* faith, which belongs to good men in-
deed: *The day of death is better then the day
that a man is borne*; death indeed conſidered
in it ſelffe, is to be abhorred: but conſidered
as Christes death hath made it to vs having
taken away the ſting of it; it is to be imbra-
ced, as the end of a miſerable life, and the
beginning of a happy life. As the Apoſtle
ſaith of the ſeede: *It is not quicke ned except
die*; So he ſaith of vs: and as it is not the
worſe for the ſeede that it is plowed and
haz.

Eccle. 7.

Cor. 15

The Houre-glisfe of mans life.

barrowed into the ground : so it is never
the worse for vs , that a little earth is
throwne ouer vs, when the Sunne of righ-
teousnesse shall appeare , wee shall spring
more freshlve . Therefore seeing Christ is
to his both in life and in death aduantage,
let a good man or good woman say , if I Phil.4.
live I shall doe well , and if I dye I shall do
better . How dooth a bride rejoyce when
her husband calles for her , though her mo-
ther and friends doe weepe for her depar-
ture into another countrie , yet if modestie
would suffer it , then shée could laugh be-
cause she goes to him that hath her heart .
It is a worthy saying of *Jacob* that I haue
thought of many a time , when he was sick
and in the midest of his speech with *Joseph*
and his other ionnes ; *Lord* (saith he) *I haue*
wagled for thy saluation : therefore let no
man so desire this life , but let him be con-
tent to change it for a better ; for it is an ab-
surd thing , that naturall inclination should
ouerrule the force of Christian hope .

There is a third sort of men , as I said be-
fore , who know they must dye , & will per-
aduenture bee content to ycelde to death
when it comes , but they will not labor for
wisedome while they liue , therefore it
were well they would often take vp this
petition

The Houre-glaſſe of mans life.

petitiō of Moſes. Teach vs to number our daies
that we may apply our harts to wisedome : But
what wisedome doth Moſes meane ? If he
had bin a Phisitiō, we might haue thought
he had ment naturall wisedome , to pro-
vide Methredates and preseruations for this
life : if hee had beene a Philosopher , we
might haue thought by wisedome , he had
ment humane wisedome , to know the na-
ture of things in the firmament , in the
earth, and in the ſea, to obſerue things past,
and to geſte at all things to come : but
Moſes was learned in all the wisedome of
the Egiptians ; therefore he prayes not for
that wisedome which he had , but for that
which he and the people wanted : if he had
beene a Politition as *Matcheuill* calleſ
him , wee might haue thought hee meant
here worldely wisedome , to heape vpho-
nours, ritches , and preſermentes for him-
ſelfe and his poſterity : but his practiſe was
againſt this wisedome , for he refuſed to be
called the ſonne of *Pharaoes* daughter , and

Heb. 11. the pleaſures and treaſures of *Egypt* , and
his drift in this place ſhewes that hee
meaneſ not this wisedome ; for what ſimi-
litude had there beeene betweene this
petition , that God would teach them to
number their dayes , that is to knowe the
bit-

The Houre-glaſſe of mans life.

breturye and vncertainetye of their life,
and his reason : That we may apply, our
heartes to wisedome : if hee had ment
this wisedome to heape vp ritches and
honours which wee must ſhortlye leauē
behinde vs : therefore wee must knowe
Moses beeing a deuine , hee prayes for
spirituall , Godly , and heauenilye and
true - wisedome , that is , the knowledge
and practise of the worde of God , which
is able to make a man wise vnto ſaluation ; this is the wisedome that *Solomon* ^{1 King. 3}
the wiſtſt man in the worlde prayed
for , before ritches , long life , or the life
of his enenues , and which hee ſaythe
in the *Proverbes* , is better then Golde ^{Pro. 3.}
and Pearles , to ſhewe that it will recom-
pence all the cost that can bee beftowed
upon it .

This is the wisedome that the Queene
of *Sheba* tooke ſuch a long iourney for ,
to ſhewe that it will recompence all the
labour that can bee beftowed for it , and this
is it that ſhall iuftifye procure the title of
wiſe men , as *Moses* ſaiſt , of thoſe that
heare and obey the worde in *'Deutrono-*
mie : it ſhall bee ſayde of them , they
onelye are a wiſe people ; and in re-
ſpect of this wisedome , our ſaviour
Christ ^{Deu.}

The Houre-glaſſe of mans life.

Christ calleth the true profefſors of the
Mat. 25. Church wiſe virgins.

Wherfore *Moses* faith: *Teach us ſo ſo
number our dayes that we may apply our hearts
to wiſedome;* For that which is rotten and
tottering, had neede leane to a ſtable thing;
we haue ſene how fraile the body is, ther-
fore we had neede of wiſedome, whereby
we may repaire the ſoule: wee haue ſene
this life is ſhort and vncertaine, therefore
we had neede of wiſedome, that we may
ſeeke for a better life that is euerlaſting:
ſeeing wee ſhall leaue all outward things
behinde vs, we haue neede of wiſedome
that wee may haue ſome thing to carrye
with vs.

Wiſedome is a generall word, and com-
prehendes all that a man is to beleeue, to
doe, to ſuffer before death that may make
him happy in the next life, *Paul* that ſpeaks
of the ſhortneſſe of mans life, and compares
2. Cor. 5. it to a tabernacle, or a ſhed of bowes: He
willes maieſtrates to gouerne their ſubiects
equally: and he willes ſubiectes to obey
Rom. 13. their gouerners dutifully; he willes mini-
2. Tim. 4. ters to attend vnto reading, and to preach
in ſeafon and out of ſeafon: he willes the
Rom. 12. gouerners of the Church to rule with di-
ligence, and to redrefſe the things that re-
maine

The Houre-glaſſe of mans life.

maine : he willeſ the Christians to come Titus. 2.
together euery firſt day of the weeke , not
only to here the word, pray, and receiuē the
ſacramentes, but to diſtribute to the poore: Eph. 6.
he willeſ husband to loue their wiues, and
wiues to obey their husbands : he willeſ
children to honour and obey their parents,
and parentes to inſtruct their childdien : hee
willeſ ſeruantes to obey and ſhew all good
faithfulneſſe to their maifters, and maifters Titus. 2.
to do that which is right to theiſ ſeruantes,
for ſaiſt he we muſt all die and we muſt all
appeare before the iudgement ſteate of
Chriſt . and receiuē according to that wee 2.Cor. 5.
haue done in thiſ body; now he that would
lieſt muſt make hiſ bed thereaſter :
therefore when Moſes ſaiſt ; *Teach us ſo to*
number our dayes that we may apply our hauis
wiſdome : he meaneſ that we may walke
not as fooleſ but as wiſe , redeemeing the
time as Paſt ſaiſt : that we may get know- Ephe.5.
ledge, faith, repenteſce, and grow in every
grace and vertue belonging to our reno-
uation here , and ſaluation thereaſter , and
that while it is caſted to day according to
the countell of Salomon: *Remember thy ma-* Eccle.22.
hr in the dayes of thy yonge ; before the kee-
pers of the house tremble, that is the hands;
before the ſtrong men ſhall bow, that is
the

The Houre-glaſſe of mans life,

the legges; before they waxe darke they
ooke out at the windowes, that is the eyes:
before the daughters of muſicke ſhall be
abafeſed, that is the eares: before the Graſ-
hoppers or crooked ſhoulders ſhall beeſes
burden; and before the wheele ſhall be
broken at the cefterne, that is the heart: and
before duf特 returne to the earth whence it
came, for that which foolish men deſire
to doe in the end, wiſemen labour to doe
in the beginning: as one faith wiſely; When
I was young I ſtudied how to live, and
now I am old I ſtudy how to dye. The A-
poſtle faith: *It is appointed to all men once*
dye; now that which is once, and but once
to be done, is to be carefully done, for to
dye well, ſaieth maiftre Perkins is an arte
that muſt be learned as long as wee live:
therefore he that would dye well, muſt be
carefull to hue well, he that muſt be at an
houres warning will haue all things ready,
his cloake, his bootes, his ſpurs and all, wee
may be called for within this houre where
is our cloake, our bootes, that is our vertues,
and readines for our iourney to be gone, he
that would be perfectly wiſe in the lifew^w
come, muſt labour to be partly and truely
wiſe in this worlde, therefore Moſe
faith heare: *Teach us ſo to number our dayes*
that

The Hoare-glasse of mans life.

that wee may aby our heartes to wisedome.
And marke that hee saith : *Apply our hearts*
~~to wisedome~~ : Not our eares to heare of it
onely, nor our tonguesto speake of it one-
lye : but our heartes to thinke of it , and he
meanes not a few wandering thoughtes
of wisedome ; but a serious and concio-
nable bending of our iudgement and af-
fection to those things that wisedome re-
quires , that we may looke both neare en-
ough what we are now, and farre enough,
what we shall bee afterwarde, and thinke
of it soone enough , and thinke of it long
enough.

It is not enough to heare a funerall ser-
mon & to speake of death, but to thinke of
it; nor to heare of heauen & speake of bet-
ter life, but thinke of it, what it is to haue it,
and what it is to want it.

Marke, he makes to consideratiō of death
a reason to apply our heartes to wisedome,
we are so vnapt to goodnessse that wee had
neede of reasons to perswade vs to every
good thing , and wee are so apt to foolish
things, that we had neede haue some rea-
sons to perswade vs to wisedome : now
there is no reason of more force then
this; that our life is shorte and vncertainte,
and wee cannot tell whether wee haue a
weekke

The Houre-glass of mans life.
weeke, a daye , or an houre, to learne this
long lesson.

There is nothing can teach a man better
how to liue then to thinke euery daye to
dye, the wise man saith; If thou wouldest
remembe: thy end thou shouldest not sin;
Ezechias when the message of death came
to him, how profitable were his meditati-
ons, *Jacob*, *Iesua*, and *Danid*, how carefull
were they to instruct their families, and to
doe such things as were to be done? when
they did see and say ; we goe the way of all
the world : therefore saith *Salomon*, *It is*
Eccle.7. *better to go into the house of mourning, then in-*
to the house of banqueting: For he that is wise
will lay it to his hart. *Philip* king of *Mas-*
don appointed his chamberlaine euery
morning to cry vnto him , *Philip* remem-
ber thou art mortall and must dye: and it is
saide to this day *Presbiter John* hath ser-
ued to his table a deathes head in a platter,
to put him in minde of his mortallity , and
many men it seemes to the same end doth
weare a deathes head in a ring on their
finger: nay euery one dooth weare death it
selfe in his finger, for euery ache and eue-
ny paine doth put a man in minde , though
he be now well he shall be sick , & though
he now walke strongly he shall lye weake
vpon

The Houre-glaſſe of mans life.

though he now liue , he shall die . There-
fore faith e Moses ; Teach vs so to number
~~our dayes, that we may apply our hearts to wifew-~~
~~dom, for forgetfulnesse of death , is the~~
~~wile that we apply our hearts to follye , as~~
~~the fwe foolish Virgins , who thought not~~
of preparing themselues till the Bride- Mat. 25.
grome came . As many put of repentance
all the last , and are busid about any thing
fwe that is most necessarie . Moses knew
that both wise and foolish dye , but diuers-
ly ; Wise men dye , and doe after death re-
ceiuē the rewarde of their wisedome ;
fooles dye and receiuē the fruite of their
folie . Therefore let vs apply our hearts to
wisedome , that whether Christ send for vs
by his Angels , wee may bee receiued into
Abrahams bosome ; or if we tarry till he
come himselfe , we may be re-
ceiued into the wedding
chamber .

N

The



The reward of Religion
and Godlinesse, and pu-
nishment of irreligious
wickednesse.

L V K E . 16. •

19. There was a certaine Ritchie man
which was clothed in Purple and fine
linnen, and fared well and delicately
euery day.
20. Also there was a certaine begger na-
med Lazarus, which was lisea at his
gate full of sores.
21. And desired to be refreshed with the
crummes that fell from the Ritchie
mans table, and the dogges came and
licked his sores.
22. And it was so that the begger dyed,
and was carryed by the Angels into
Abrahams bosom : the Ritchie man
also dyed and was buried.
23. And being in hell in tormentis, &c.
24. 25. 26. 27. 28. 29. 30.

This

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His text stands of two parts; the first is a Historie, the second is a Parable: the Historie continues vnto the 23 verse, Wherein our Sauiour Christ setteth forth an example of a ritch man, whom he describes by his appetell, by his diet, by his death & buriall: & of a poore man, whom he describes by hi: name, by his infirmities, & other circumstances. The Parable continues from the 23. verse, to the end of the Chapter: wherein our Sauiour Christ by parabolicall speeches, for our capacitie, sets forth such things as elte we could not conceue. For where it is said, the ritch man being in hell should lift vp his eyes and see *Abraham* and *Lazarus*, and should speake to him with his tongue, and *Abraham* should heare him and answe him againe; These things must be vnderstood after the maner of Parables, for the ritch mans body was not in hell, but in the graue: it is said hee was buryed, onely his soule was in hell: therefore hee had not the vse or governement of his eyes to see, of his eares to heare, nor of his tongue to speake,

N 2 neither

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neither were the bodyes of *Abraham* and *Lazarus* in heauen, that they should heare the ritch man, or speake vnto him; therefor the rehearsall of corporall sight, hearing and saying, is after the manner of *Tables*, for our capacitie and instruction, that we might know how the estate of the good and bad shall differ in the next life, from that it is in this life: how they that haue heere serued God, reverenced his worde, loued their brethren, fathfully done their duties, and paciently borne their crosses, shall in the next life be comforted and rewarded, and those that haue here dishonoured God, contemned his word, negleeted their brethren, and not done nor suffered such things as God would haue them, shall in the next life bee perpetually punished, and in vaine shall desire the least mitigation of their miserie.

The drift of our Sauiour Christ in this example, is to discourage the *Pharises* from their wickednesse, or else in this ritch man to behold their doome, & to incourage his disciples in vertue and goodnesse, and so in this poore man to beholde their reward.

The ritch man is set in the first place, because in this life he had the preferment; and he is purposely described to haue the world

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world at will for the backe and the belly, he had as much as hart could wish; for the backe, hee was cloathed with Purple, a colour both costly and goodly for the sight, and fine linnen softe and easie next the skinne, for feeling for the belly hee fared deliciouslie, that is, hee had many pleasant and daintie dishes of meate, and that not once or twice a weeke, but every day: hee had also diuers other things answerable and suteable to these; as a stately house, for it is said, *Lazarus* lay at his gate or gate house, and might not haue acceſſe to his inner building, he had also diuers seruants to waite vpon him, for it is saide, no man gue releeſe to *Lazarus*, neyther the maiſter nor any of his men: likewise he had a kennell of Houndes for Hunting, or Spanniels for Hawking, for it is sayde the Dogges came and licked *Lazarus* ſores: but our Sauiour Christ ſpecially noteth his uppall and dyet, to shewe his vnmercifulneſſe, that hauing abundance of the things that *Lazarus* wanted, beeing hungry and colde hee would not releeue him.

The meaning of the Holy-ghost is not
to condemne the vse of costly apparell and
pleasant mirrour, as some peraduenture may

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thinke, for if we could haue heard it sayde
of this ritch man, as it is sayde of ritch Job,
*That he fed the hungrye, and clothed the na-
ked;* wee shoulde haue had no cause to mis-
like his abundance, for apparrell and that
of all colours is ordained of God, not one-
ly for our nakednesse, but also for our com-
linesse; meate and drinke of all kindes is
ordained of God, not onely for our empti-
nesse, but also for our daintynesse, not onely
for necessarie, but also for sollemnite; al-
though this man hauing no grace, no doubt
did abuse his abundance, to surfeiting
and gluttony; therefore hee is commonly
called the ritch glutton, which sinne is
much spoken against in other places of
Scripture, and must bee auoyded of vs, as
that which will bring vs not onely to other
sinnes, but to condemnation, as the Apo-
stle saith: and therefore one faith; No mar-
uell though of all other creatures the diuell
did take such delight in the Hogs, because
they are so like his cormorants. But our Sa-
uiour Christ condemnes his vnmercifulnes,
that though hee had plenty of meanes, yet
he had no minde to doe *Lazarus* good.

This man was a carnall man, that did
onely feede his body, and cared not for the
foode of the soule; he regarded not *Moses*
and

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and the Prophets, he studied to clothe the body, and cared not for the apparell of the soule ; he wanted loue and liberalitie : hee had his portion in this life, but none in the life to come, for he went to hell.

Some thinke, because they fare not deliciouſlie, nor go apparelled gorgiouſly as this man did, they are without the compaſſe of this condemnation ; but it is not behauing of these things, but the want of grace to vſe them well that condemned him : therefore though they haue not that he had, yet if they wante that he had not, they may go to hell. Some thinke there be no bad men but murderers, adulterers, diu-
ldards, blasphemers, and ſuch like, but the Scripture faith, that worldly and couetous men be wicked men and ſhall perish also. 1. Cor. 6.

Some thinke if they cannot be charged with getting their goods ill, there can be no plea againſt them for the vſe of them ; but the Scripture condemnes not onely opprefſors and deceiuers, but alſo vni-charitable niggards, and not onely thoſe that bee vniuſt, but thoſe that bee vnmērciful ſhall beare their iudgement : how much more thoſe that bee both vniuſt and vnmērciful ? Some ſay they may doe what they liſte with their owne, but

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ſt first conſider the things wee haue are not our owne; *The earth is the Lords*(ſaith Dauid) and all that is therein, hee is the owner of them in ſee ſimple, wee haue but a leale from him for life, or for tearme of yeare, and with *Prouiſo*, that we make no ſtrip nor waſt, that we perfrome the Lords ſeruice, appeare in his courts or assemblies, that we pay him his rent, that is, tribute to *Cæſar*, maintenance to the Minister, and re lief to the poore; and thoſe that doe not, the Lorde may daylye, and will reaſonablie ſaye to euery man, as it was ſayde to the vniuit Steward; *Give account of thy ſtewardſhip*, for thou mayeft bee no longer Steward.

There was a certayne begger. There hath alwayes beene, are, and ſhalbe diuerſities of estates and de grees in the world, ſome rich and ſome poore, and many times it falles out, though not alwaies, that wicked men haue a greater portion of outward things, then godlye men, that *Salamons* wordes might bee confirmed; *No man knowes by these things whether he be loued or hated*, that is, No man can ſaye because I am ritche, therefore I am loued of God, for *Dives* was ritche and yet hated; not because hee was ritche, but because he was naught; and no man

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man can say I am poore, therfore I am ha-
ued, for *Lazarus* was poore, and yet loued,
not because he was poore, but because hee
was good.

How *Lazarus* became poore, it is not set
downe, there be many meanes of impou-
nishment: sometime men become poore
by the oppression of the ritch, that by force
take from them that is theirs, as *Ahab*
tooke away *Naborbes* vineyarde: somtime
by ritch mens defrauding and deminishing
of their wages: sometime by fire, water,
theeues, which we call mischances or ca-
sualties, though it come not to passe with-
out the prouidence of God, as we see in the
example of *Job*.

Kin. 18

Iam. 5. 3

Iob. 1.

But it is most probable that *Lazarus* be-
came poore by sicknesse or other infirmi-
ties of the body, spending that he had vp-
on Phisitions and Surgions, or vpon him-
selfe in the want of ability to labour.

And being poore he begged, for though
it be saide in the law there shalbe no beg-
ger in Israell: yet the meaning is not that
the poore being in extremity may not beg,
but that the ritch, and men of authority,
should vise such contribution and care of
them, that they neede not begge, which
was neglected now, especially towardes

Laza-

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Lazarus that hee was faine to begge , for though *David* saith ; *I haue bee ne young and now am ould* , yet did *I never see the righteous forsaken nor his seede begge their bread* ; yet ^{wee must vnderstand it} , not as a thing that never falles out : but that hee never sawe when the Church in his time was well ordered , and the commaundeinent of God regarded : but afterwarde the state of the Church and common wealth of Israell giewe out of order , and then two blinde men stooode by the waye side begging , then a cripple laye at the beautyfull gate of the Temple , to aske almes of *Peter* and *John* ; then *Lazarus* laye at the ritch mans gate and desired crummes , but this was the fault of the gouerners to suffer this , and not of *Lazarus* to doe this : now as the lawe of God saith ; There shall bee no begger in Israell : So the law of the prince ^{sayth} there shall be no begger in England , and as the Scripture appointes this meanes of releueing the poore , that euerye first daye of the weeke that is euerye Sabbath , when the people came togeather , they shoule laye somewhat a part , as God had blessed them , in the iudgement of their owne consciences : And the same shoule bee distributed in simplitie ,

Act. 3.

2.Cor. 16

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citye by the Deacons : So the lawe of the Prince appoints, that men should lay apart some thing for the vse of the poore, as God hath blessed them , in the judgement of their neighbours , and the same should bee distributed by the hands of ouer-seers: and if any Towne bee surcharged with poore, the lawe appointes that other Townes and persons lesse charged, shal bee afflant vnto them , at the discretion of the Justices : I would to God this Godlye order were so well obserued, that wee might saye with *David* : *In our time I have not seen the righteous and their seede begge their bread.*

But in some places this is not brought yet into order , and in some other places it is againe quickly growne out of order, for some Townesmen doe not rate themselves and their neighbours consonably and proportionably, as they may prouide for the poore, but as they may satisfie their owne humors , and content one another: and ouerseers that should bee as it were fathers for the poore , are neglygent to call for the amendment of this fault , and where it cannot bee helped at home because of the multytude of poore: They are neglygent to call to the iustices of peace

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peace to procure helpe from other places, and I wish Justices of peace beeing complained vnto, would not bee negligent to drawe other persons and parishes, to contribute to their neighbour Townes as the law appoints, for then it will come to passe that not the poore, but the ritch shalbe relieved by this good statute, who doe spare a great matter of that they did giue at their dores, and as they trauelled by the wayes; especially Gentlemen and yeomen that dwell in little villages and hamlets, as it were alone, who were in time past most cloyed, are now either nothing or verye little charged, if they be not drawne into a proportionable contribution by the order of the good law that is prescribed. What a furtherance justices of peace may be to the relief of the poore; not only by their purpos being of great ability, but by their authority, hauing the ability of other men as it were at commaundement, we may easily conceiue, now those that will not doe the good they may, shall not haue the reward they would.

It was no great almes that *Lazarus* desired, yet hee could not get it, the dogges were more mercifull then their maister, they gaue *Lazarus* their tongues, but hee would

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would not give them his crums , the Prophet Amos speakes of such men in his time Amos. 6.
that did drinke wine in bowles, but did not
remember the affliction of Joseph.

I might here take iust occasion to enter
into a common place of liberality, and that
not unprofitably , in respect of the great
necessity and vse of it : especiallye at this
time , when the loue of many waxes
cold, and in respect of that which follo-
wed to this man for want of it: but because
this an argument often spoken of by many,
and plentifullly written of by some , I will
use it ouer ; onely let vs marke some ne-
cessary circumstances that are pertinent to
this example.

1 Whereas the noblenesse of all crea-
tures consist in giuing, and the more boun-
ty that is in any, the more praise ; what a
base thing was it in this man that he would
not practise it.

2 Although many are bound to this du-
ty, yet rich men are most bound to it ;
wherefore consider what a couetous part it
was in him not to doe it.

3 The Apostle saith : Rich men shold
benitch in good works, according to that
proportion that our Sauour Christ speaks
of; *He that hath much let him giue plentifully;*
there-

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therefore what a miserly thing was it in him, that he would giue nothing, no not the crummes.

4 Although there must bee care had of dyuers other poore, yet the sicke and sore should not bee neglected: therefore how great vnmercifulnesse was it in this man that had no pitty on such a one.

5 *Paule* faith, we are bound specially to respect the housholde of faith, therefore what impiety was it in this man, not to recue *Lazarus* who was a godly man.

6 Lastly although many ciuil men that haue no religion in them, who wil not giue almes religiously according to the rules of the Scripture, yet for vaine glory, and ostentation they will giue to those that come to their dotes: therefore what inhumanity was in this man that would not giue at his gate nor any way.

He was one of them the Apostle speakes of, that is a reprobate to euery good worke, and that our Sauiour Christ spake of, to whom it shall be saide at the day of iudgement: *Goe yee cursed into eulasting fire;* for when I was hungry yee fed mee not: therefore let vs bee content to feede Christ in his members, with our meate, who

Titus. 1.

Mat. 25.

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who was content, to feede vs with his
owne flesh.

Lazarus dyed: It is like hee dyed for
want of relieve, and then the ritch man
was gilty of his bloud, and he was punished
there after : in the law it is said if a man be
slaine , the Elders of the Cittye shall wash
their handes and say , they are free from
the bloud of that man . How can ritch men
in soone Townes now wash their hands , &
say they are free , when many of the poore
do perish thorow their default , both in not
sleeuing them , & procuring them relieve:
But marke , *Lazarus dyed*. When *Adam*
sinned , hee killed himselfe and all his po-
steritye , for al hough hee died not by
and by , yet his life after was but a dying
life , euerye daye hee set forward a step vn-
to death .

And this example dooth witnesse that
which *Salomon* speaks . Wisemen dye as-
well as fooles : but yet to a dyuers ende ,
good men dye that they maye rest
vpon their labours , laye aside the mis-
eries of this life , and receiuie the rewarde
of their vertues : bad men dye , that
they maye laye aside the pleasures of
this mortall lyfe , and receaue the re-
warde of their vices . Therefore *Iames*
speak-

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speaking to wicked ritch men saith : *Houke for the miseries that shall come upon you; for your meriment shall not last alwayes,* and speaking to the godly poore, he saith : Be patient therefore brethren and settle your hartes till the comming of the Lord , for your oppression and misery shall not last alwayes : It is said, *Lazarus was carryed by the Angelles, &c.*

Heb. 1.

The Angelles as the author to the *Hebrewes* saith ; Are ministering spirites, for their sakes, who are appointed to saluation, they doe minister vnto them dyuers wayes in this life, sometime reuealing the counsell of God vnto them, as *Gabriell* did to the virgin *Mary* touching the birth of Christ : sometime ministering to them corporall food, as the Manna that the children of Israel did eate in the wildernes is called *Angelles foode*, because it was ministred by Angelles : sometimes by preseruing them from danger ; as the two Angelles did *Lot* from the insurrection of the *Sodomites*: sometime in deliuering them out of danger , as when *Peter* was in prison, the Angell opened the dore of the prison

Acts. 11. and the gate of the City : therefore it is saide ; they pitch their tentes round about those that feare God also , as they minister

Psalm.

Gen. 19.

Psalm. 34.

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to the Saints dyuersely while they liue , so
when they dye to carry their soules into
the place of ioye ; therefore Doctor *Fulke*
when hee dyed made this petition, Lorde
send thine Angell to fetch awaie my
ſoule .

But whether did the Angelles carry *Lazarus*, it is faide into *Abrahams* bolome :
he that in his life could not be admitted in-
to which *Dines* his house, but was faine to lie
at the gate with the dogges , at his death is
taken into ritch *Abrahams* bosome , where
Dines might not come : the Papistes say, by
Abrahams bolome is ment *Limbus patrum*,
or place of custody, where the fathers were
kept from the beginning , till Christ came
and fetched them out : but by *Abrahams*
bolome is not ment their fayned *Limbus Patrum*, but the kingdome of heauen , as
our Saviour Christ saith in another place,
Many shall come from the East , and from the West and ſit downe with Abraham , Isaac ,
and Jacob in the kingdome of heaven , when the children of the kingdome ſhall be cast out : Lazarus
was not in a place of custody, but of felicity,
he was comforted; if any ſhal问我 why it is
called *Abrahams* bosome ; he muſt know
the Scripture giues it dyuers names , ſome-
time it is called the preſence of God ; *Sale-* Eccleſ.

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mon saith : *The soules of the righteous goe to God that gave them* ; Sometime it is called Paradice, as our Sauiour saith to the theefe on the crosse : *This day thou shalt be with me in Paradice* ; A place of honour and pleasure, after thy sorrow and shame : here he calles it *Abrahams bosome*, because it is the rewarde not onelye of *Abraham* himselfe, the father of the faithfull ; but of all his true seede : and the rather because hee speakes to the Iewes, who all boasted they were the children of *Abraham* : but Christ by this example teaches them , that those who are the children of *Abraham* according to the flesh , maye perish for all that as *Dines* did, but those onelye who are the children of *Abraham* according to the faith, shall bee saued.

If I should remember you againe of *Lazarus* his former miscry, when he laye full of sores at the ritch mans gate , and should compare it with his present felicity, I should but lead your mindes into admiration, with the strange difference. If we see a great man in his working day cloathes, we thinke him no body and little regard him, but if wee obserue him in his holy daye robes, we do make more reckoning of him:

So

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So consider Lazarus, as hee was cloathed with corruption , and yee will thinke him worse then the Wormes : but consider him as hee is cloathed with incorruption, yee will thinke him better then Kinges : of Lazarus his former wretchednesse , yee may sufficiently conceiue , but his present blessednesse yee cannot fully reach , for saith Saint Iohn : We know what we are , *but* 1.Ioh.3: *we doth not appearre what we shall be*; And Saint Paul saith : *No eye hath seene, nor no
ear hath heard, nor no heart can conceiue the thing that God hath prepared for those that
hath him.* 1.Cor.2.

Wee haue seene manye wonderfull things , wee haue heard more wonderfull things , and wee may conceaue most wonderfull things , but wee never sawe, heard, nor fullye thought of this : therefore one sayeth ; If thou seest any goodlye thing , yet saye that is not it , for if it were , it coulde not enter into thine eyes : if thou hearest of any excellent thing , saye that is not it , for if it were , it coulde not enter into thine eare : if thou doest conceaue and comprehend any excellent thing , saye that is not it , for if it were , it coulde not enter into thy hearte , wee cannot conceaue the excellencye

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of Adams estate in Paradice before his fall, which yet was but an earthly happineſſe, how much leſſe can wee conceiue this which is heauenly; therefore the Apostle ſaith: *We liue by faith and not by ſight.*

Yet that we might bee encouraged to walke in the narrow way that leades vnto it, and be contented thorow many tribula- tions, to enter into the kingdome of hea- uen, as Lazarus was: let vs conſider of the excellency of his estate, now by comparing it with his former.

First for the place, before hee lay at the ritch mans gate or gate houſe without, a base place for beggers: now hee is aduan- ced, not into the ritch mans parlor, or into the preſence chamber of a Prince, no not of the king of China, which as it is ſaide is ſo ſet with precious ſtones that it ſhines bright in the darke night: but into hea- uē it ſelſe, which is called the throne of the king of kings. There are three places ap- pointed vnto a man, the firſt is his mothers wombe before this birth, the ſecond is this worlde in the time of his life, the third is heauen after this death: now how much the ſecond doth excel the firſt, ſo much and much more dooth the third excell the ſe- cond.

And

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And as there is a great change vnto *Lazarus* of the place , so of the presence : before his companye was beggers , yea dogges , for it is sayde the dogges licked his sores : but now hee was aduanced into *Abrahams* bosome , that is the communion of the Saints , and not onely of Saints , but also of Angelles , and not onelye of Mat.22. Saints and Angelles , but of God himselfe , and Christ Iesus the head of the Church , shew faith to his Disciples : *I goe to pre-* Iohn. 14. *see a place for you that where I am there you may be also ;* and as *Lazarus* and those that bee in heauen , doe inioy this company , so no other company , they haue no more to doe with bad Angelles , and bad men and women , but with good Angels and good men and women .

Thirdly marke , *Lazarus* before when hee laye at the ritch mans gate , was a base and forlorne person clad with ragges and full of sores : But now hee is in an estate of glorye , as it is sayde ; The righteous shall shine as the Sunne , which is so glorious a creature that in some countie they worship it , yea the Sunne is inferiour in glory to those that are and shall be glorifyed in heauen .

Further marke , before when hee laye

Thereward of Godlineſſe.

at the titch mans gate hee was hungtye,
colde ,ſicke ,ſore and full of payne , but
now as *John* ſayeth in the *Reuelation*, of
all those that are tranſlated into a better
life : *Hee dooth hunger no more , thirſt no
more , there is no more ſickeneſſe nor deaſh,*
for the firſt things are paſt.

And it is ſaide , here hee was comfor-
ted, and not with a ſmall comfort , but with
vnmeaſurable comfort : ſuch as *Peter* ſaith,
the Christians that were in fierye tryalles
and affliſtions did reioyce with ioye , vn-
ſpeakable and gloryous in hope of it.
Dauid in his meditations of it , and pray-

Psalm. 16 er to God ; ſayeth, In thy preſence is the
fullneſſe of ioye , for there is nothing
to abate our ioye as it is heere , ſeeing
the firſt things are paſt, neyther ſhall there
want any thing that may further our ioye:
there wee shall beholde more goodlye
things then euer wee ſawe , not onelye
the perfect beautye and excellencye of the
Saints , but the ſhyning glory , and maiel-
ty of God.

Wee ſhall heare more pleasant things
then euer wee heard : As the ſinging of
prayeſe , honour and glorye to God , for
his wiſedome , power , trueth , merete ,
and goodneſſe ſhewed to the elect , and
for

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for his wisedome , power and iustice to
the reprobate , with such matter in such
order , and with such varyetie of voyces
great and small of Angelles , men , wo-
men and children , flowing from the per-
fection of that estate ; as to the which no
harmonye in the worlde can bee com-
pared , and there are not onelye such
comfortable things as the bodye is ca-
pable of : but also those that shall ful-
lye satisfie and delight the soule , large-
nesse of vnderstanding , plentifull remem-
brance , notable and perfect holynesse and
righteousnesse .

Neyther shall there bee any abate-
ment of our conforte by feare of change,
for these shall bee euerlasting and vn-
changeable . One faith; If a man did know
him that should enioye this kingdome ,
hee would kisse the grounde whereon
hee treades and salute him , with Hap-
pye man that thou arte , who shalt en-
ioye the presence of God , the company
of Angelles , the fellowshippe of Saints ,
and possesse infinite and euerlasting ho-
nor , treasure and pleasure , happye was
the daye wherein thou wert borne ,
and more happye shall bee the daye

O 4 where-

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wherein thou shalt dye, for then thou shalt be happy infinitely: this is the estate that *Lazarus* was lifted vp vnto. If hee had changed his former poore and base estate, to bee like to the ritch man in his pompe and brauerie, it had beene a great thing: but when he is preferred incomparably to this high estate of excellencie, it passes all speech. This is the glory that *Paul* saith,

Rom.8.

Mat.5.

Heb.11.

Esa.49.

all the afflictions of this life are not worthy of: Therefore our Sauiour Christ saith; *Blessed are yee when men revile you, persecute you, and falsely say all manner of euill against you for my sake, reioyce and be glad, for great is your rewarde in heauen;* which *Moses* saw by faith, and therefore as the Apostle saith, refused to be called the sonne of *Pharoes* daughter, and chose rather to suffer aduersitie with the people of God, then to enioye the pleasures of sinne for a season, esteeming the rebukes of Christ, greater riches then the treasures of *Egypt*, for hee had respect to the recompence of rewardes.

The ritch man also dyed. Where we see the saying of the Prophet verified; *All flesh is grasse, and the glorie thereof as the flower of the field:* Not some, but all flesh, nor the flesh of the poore onelye, but of the ritch

The reward of Godlinesse.

such also. *David* in the person of the Lorde
speakes of great men, laying : I haue saide Psalm. 8a
yee are Gods, but yee shall dye like men,
and fall like one of the Princes , mea-
ning that are gone : the difference be-
tweene men serues but for this life ,
as in a cast of counters one hath the place
of one thousand pound , another of a
halfe penny , but shuffle them togeather
and there is no difference , and all of
them are not worth a groate : *Nabuchad-
nzzer, Julius Cesar, Phillip of Spaine,* and
all the great men that haue liued former-
ly in the worlde are dead. And the Scrip-
ture saith : *There is not a man living that shall
not see death;* this man in his life was like
to a man that playes on a stage for an
houre, in kingly robes : but when his part
is played hee is turned into his Canuas
dublet. Now what did all his possessions a-
muse him , when a little pece of ground
of fve foote must containe him? what did
his stately house profit him , when a smale
and bale coffin of boordes must hould
him? what did his braue apparrell helpe
him , when a Linnen sheete must winds
him? what did the pampering of his bo-
dye pleasure him , when the Wormes
must eate him ? and what did his deli-
cate

The reward of Godliness.

cate fare and sweete meate bring him; but sharpe and sowre fawce: we lall his wealth could not buie of death , for it is said he dyed.

Hee was buryed. There is no mention made of the buriall of *Lazarus*, it may be he was not buryed at all , because hee was poore and loathsome ; but it is no matter to him, for wheresoever the bodies of godly men are bestowed , they shall bee found out at the resurrection, and glorified in heaven. But this man because he was ritch, was buryed, and it is like in stately maner, as the fashions is now , with a Harrald of Armes, mourning gownes , and a painted Tombe: but it is no matter, for wheresoever the bodies of wicked men are bestowed , they shall be called for againe at the last judgement, and be burned in hell.

But here is no mencion made of any thing hee gaue to the poore at his death neither : some ritche men who will give nothing while they liue , yet when they dye will giue some small matter, although the poore are beholding to death for that, and not to them : therefore it might bee wished that such ritche men would dye quickly, that there might bee some good done at their death, for they do hurt while they

The reward of Godfresse.

they live. Yee see the last of him, he is buried : so many men flante it out in their beauerie , and in their iniquicie , but the next newes wee here of them they are in their grave.

But what became of his soule ? as *La-t
tus* was carryed by the Angels into *A-
brahams* bosome, so he was carryed by the devils into hell, for it is sayd he was in hell in tormentes. Wee see many dye , and because wee doe not regarde it ; but the Scripture and this example telles vs what becomes of them , namely, that good men are in heauen , and bad men are in hell . Many men at their death do bequeath their land to such a one, & their goods to such a one, and know not what shall become of themselves , but afterwarde they knowe what is become of themselves, but know not what is become of any thing else . There bee manie like this man, that never thinke seriously of hell till they come there : some will say scoffinglie and desperately, they will caste fire-brandes there , but they shall bee tormented as this man was, and crye out for paine and grieve , with weeping and gnashing of teeth . As his riches could not buye of death , so it could

not

The reward of Godlinesse.

not buie of hell : For ruches amalles not in
the day of vengeance, saith David; for though
the Prophet saith , there bee some wicked
men haue made a couenant with death,
& a league with damnation,yet he meanes
not as if they could doe so indeed ,but in
their owne imagination : for it is saide, this
man was in hell in torments, which is the
place of all wicked men, for saith one ; If
this vnmercifull covetous man bee in hell,

Iam.2. as James saith , there shall bee judgement
mercilesse to them that shewe no mercie:
where are vniust, vncleane, proud persons,
idolaters, blasphemers, &c ? In this mans
portion they may see their owne punish-
ment , for there bee many in hell that in
their life were not so euill , as many that
liue nowe . who imagine never to come
there : and if Lazarus be in heauen, where
are good Maiestrates, good Ministers, and
all holy and vertuous people ? But in this
mans saluation, all godly men may see their
owne good condition , the difference that

John.5. was betweene these two in the next life,
shalbe betweene all the good and bad, as
our Sauiour saith , *Tthose that sleepe in the
grane shall arise, some to the resurrection of life,
and some to the resurrection of condemnation.*
This is the reckoning that followed his
feasting,

The reward of Godlinesse.

feasting, as men vse to say when they haue
well supped at an Inne, the worste dishe is
behinde: so it was with this man, as it is
with all wicked men, by that time they
haue made out their reckoning, their lusts
cost them deere, euen in this worlde: for
he that will needes be reuenged vpon his
enemy, must bee hanged when hee hath
done: hee that will commit fornication
must keepe the childe with shame: he that
deceiuers other in bargaining, shall loose
his customer, but specially the worste dish
is behinde in the worlde to come, for what
shall a man gaine to winne the world, and
loose his owne soule.

Had it not beene better for this man to
have had one guarde or lase the lesse on his
coate, one dish the lesse on his table, and
one Seruingman the lesse in his house, and
have giuen somewhat to *Lazarys*: we our
selues must sue to God in *formapapris*, ther-
fore let vs receiuē the suites of the poore,
for the Scripture faith; *Hee that stoppes his
tunes at the crie of the poore, shall crie himselfe
adnot be heyd*. As the poore now stand
inneedē of our mercy, so wee shall stand
inneedē of Gods mercie: therefore as our
Saviour Christ said, to mooue men to take
heedē of backe Sliding, *Remember Lottes
wife*;

The reward of Godlinesse.

wife; so it may bee said to mooue men to take heed of couetousnesse and vnmercifulnesse: remember this ritch glutton.

If I should againe compaire this mans present miserie with his former brauerie,I should but as in the former example,cause you to wonder at the strange difference that a little time brought foorth. But that men might be mooued to come out of the broad waye that leades to destruction, and to take heede of such wickednesse; let vs consider that before hee dwelt in a stately and goodly Pallace, now hee is cast into a deepe and darke pit or dungeon: before hee was accompanied with diuers braue persons and gallants, now his companions are the deuill and his angels: before he fed of dainty dishes, and now his meate is fire and Brimstone: before hee liued in pleasure and delight ,as *Abraham* saith to him afterward, but now thou art tormented . If hee had beeene remoued but from his former estate to *Lazarus* his condition when he laye at his gate, it had beeene a great alteration, but his estate now is more miserable then can bee exprefled, and beyond the which there is no degree of comparision, for it is sayde he was in hell, which is a place not of custodie onely , as are the prisons

The reward of Godlinesse.

prisons of this life, but of custody and torment also, hee was in hell in torment, for hell is the place of torment, as he saith after to Abraham; *Send Lazarus to Warne my brotheren that they come not to this place of torment.* It is not as Bridewell and the Hospital, where men are whipt at their comming in and at their going out onely, but those that go to hell are tormented at their comming in, and all the time of their being there, which is for euer: for there is no going out, but onely at the day of iudgement, to receiue their bodyes, and to receive their sentence, and to be bound with more bondes of perpetuall perdition and malediction: the greeuousnesse of the torment of hell canot be expressed, for though the Holy-ghost in the Scripture hath called it the blacknesse of darkeenesse, the second death fire and Brimstone, and cuerlasting burning, yet there are no words significant enough to shewe the greeuousnesse of it, and as it cannot bee expressed, so it cannot be conceiued for we can no otherwise conceive that which is incomprehensible, then to know it is incomprehensible.

Certainly all the punishments of this life, idnesse, imprisonment, whipping, racking, burning, &c. are but shadowes of that punish-

The reward of Godlinesse.

punishment : yet if these be so terrible that
are mingled with mercy , what thinke yee
are those that are without mercie ? If these
be so fearefull wherein the iustice of God
is shewed but partly, what are those where
the iustice of God is shewed perfectly ?
Therefore is the day of iudgement to the
wicked, called the day of wrath, and de-
claration of the iust iudgement of God:
but the greeuousnesse of it is not all , the
perpetuity of it is more then all ; therefore
it is called the everlasting burning. The
name of perpetuall imprisonment is a ter-
rible thing in this world, which yet endes
at the death of the Prince, or of the partie,
but this worde *never*, breakes a mans heart.
If all the Arithmeticians in the worlde
were set a worke all their life to doe no-
thing else but number , and in the ende all
their numbers should bee set together, yet
they could come nothing neere the length
of time that the wicked shall be tormented
in hell . One vses this similye ; If a man
should every thousand yeare shed but one
teare, vntill it did arise to as much water as
is in the whole sea , yet it would haue an
end ; but this, then the which what is more
fearefull or terrible to speake or thinke vp-
on, shall never haue end. When a man is to

capit

The reward of Godlinesse.

carie a burden he will first peize and weye
it with his hand to see if hee can carry it :
wey this in thy cogitation, and see if thou
canst beare it. *Gaine* when he felt but a little
part of this torment, or rather did but feare
it, he said ; *My punishment is greater then Gen. 4.
I can beare* : yet hee must beare it. If men
doe not feare this, what will they feare ? if
men doe not flye this, what will they flie ?
what is more strange from reason, then for
a man to flye every little danger in this
world, and not to flye this great danger of
condemnation in the world to come . Yet
if these things were doubtfull and que-
stionable, it were the lesse maruell though
men did liue in finne, but when men know
them , beleue them , and professe the
trouth of them, what madnesse, what won-
der is it, that they doe not studie to auoide
them : Tell mee O witlesse man, saith one,
what gaine is so great that can counter-
wale this losse ? what pleasure is so sweete
that can recompence this paine ? looke of
this ritche man , who sometime sported
himselfe in his sinnes, and forgat himselfe
of his duties ; now hee lyes crying out of
his paine, and desiring release of his mi-
stries and cannot haue it : hee may bee
compared to a Kings sumpter Horse, who

The reward of Godlinesse.

all daye goeth loaden with gould and siluer, but at night his treasure and trappings are taken from him , and he is turned into a foule stalle, hauing nothing left him but his galled backe . So such wicked men that are all their life braue and wealthie , but when they dye , those things are laide aside, and they are turned into the prison of hell , hauing nothing left them but their galled conscience.

It is said being in hell in torments, *Hast* *lift* *up* *his* *eyes* *and* *saw* *Abraham*, &c. all that follow to the end of the chapter, as I saide in the beginning , are Parabolicall speeches seruynge to amplifie the miserie of this man , for it was a great increase of his torments to see *Lazarus* so exalted , and himselfe so cast downe . As it was a great vexation to *Haman* to see *Mordecas* sitte on the Kings Horse in royll apparrell, and himselfe to hould his Stirrop. It did much increase this mans torment, that hee must begge of *Lazarus* that had beene his begger, and that a droppe of water which was a lesse almes then the other had begged of him and could not haue it : it was a great increase of his torment to heare of his faults now , when hee could not amend them , and to heare of *Moses* and the Prophets

Hester.

The reward of Godlineſſe.

phets that had shewed him the waye to prevent this miserie, and he did not regard them.

It was a great increase of his miserie to heare that *Lazarus* was comforted, when hee was tormented: it was a great increase of his torment, to heare that the barre of Gods eternall predestination had so bound him, that hee could neuer bee remoued from his condemnation, and that Gods election had settled *Lazarus* in a permanent and happy condition. This did greatly increase his miserie, that in his life time he had many seruants at commaundement, and now no body would doe any thing for him, no not the begger: in this life he might haue riden or gone whether he would; but now hee was bound hand and foote and could goe no whether: in this life hee might haue taught his brethren and friends any thing, but now hee could doe them no good. In this life if hee would haue made an earnest prayer to God for a greater matter hee might haue had it, but nowe it was too late, the time of mercie was past, the time of iustice was come: therefore saith the Scripture; *To daye if ye will heare his voyce harden not your hearts*: it was to daye with *Pbaras*.

The reward of Godlineffe.

when *Moses* and *Aaron* preached to him ;
it was to morrowe when he was drowned
in the Red sea : It is to day with men while
they liue here and may repent of their
sinnes and amend their liues ; it will bee
to morrowe when they are gone from
hence : for as the day of death leaues vs , so the
day of doome shall finde vs , as we
see in this mans example . Which glasse
let all ritch men looke on , and
see how it is runne
out .



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A Iem for Gentlemen.

D E V T R O . 16.

18. Judges and officers shalt thou make thee in all thy Citties which the Lord thy God giueth thee thorow-out thy Tribes, and they shalt judge the people with righteous iudgement.
19. Wrest not the lawe, nor respect any person, neither take rewarde, for the rewarde blindeth the eyes of the wise, and peruerteth the words of the iust.
20. That which is iust, &c. that thou mayest liue. &c o.



After the Lorde had brought the people of Israell out of Egyp̄t, he prescribed the laws for governement, and here he willes them to appoint officers to execute them; and not in some few places, but thorowout all their Citties and Tribes, and

A Item for Gentlemen.

commaunds those who shall bee chosen for officers , to rule and judge according to trueth and justice , and because they should haue many temptations to doe otherwise, he giues them warning of three vices that are most incident to their calling , as wresting the lawe , respecting of persons , and taking rewardes . Last of all hee makes a promise to those that gouerne according to this direction , they shall liue : which hath included in it a secret and contrary threatening to those that doe not,they shall dye.

Whereas God commaundes them to appoint Judges , wee may see that maiestracie is not an ordinance taken vp by the will of man , but by the will and commaundemente of God . The chiefe maiestracie belongs to God himselfe , Gen. 18. who is called the King of Kings , Lorde of Lordes , and Judge pf all the worlde , Inde. as appeares by punishing the Angels before there were any governours vpon earth , and as appears by punishing some governours for fayling in government , as *Sam!* , *Ieroboham* ; *Ahab* , &c. Paul Rom. 13. sayth , *Tkere is no power but of God , and the powers that bee are ordyned of God , Therefore hee willett Christians to bee subiect*

A Item for Gentlemen.

subiect to them for conscience , to paye
tribute to them , and to praye for them,
and the Apostle *Iude* reprooues those that *2. Tim. 3.*
dispise them, and speake euill of them.

Againe, in that God commaunds them
wchouse Judges, it shewes the necessitie
of Maiestrates , and not onely among
Heathens as the Anabaptistes would haue
it, but also among Christians in the church,
as this precept was giuen to *Israell*, and
therefore *Esay* the Prophete calles Kings *Esa. 49. 23.*
Foster-fathers , and Queenes Nursing-
mothers of the Church , for although
there bee some godlye men and women
in the Church , whose consciences are a
lawe to themselves , yet there bee also
many hipocrites that haue no conscience:
and although Maiestrates are not so ne-
cessarie to restraine the godlye from hurt-
ing other , yet they are necessarie and
needfull to restraine other from hurting
them.

There bee many faultes that God doth
not punish himselfe immediately in this
worlde, especially with apparant punish-
ments , but dooth turne them ouer to his
Lieutenants and Maiestrates.

Indeede if sinne had not come into the
worlde , there should not haue beeene so

A Iem for Gentlemen.

much neede of Maiestrates to bridle men from iniquitie , and spurre them to dutie, but since pride , enuie , hatred , couetousnesse and such corruptions came into mans nature , it was necessarie there should bee authoritie in some to supprese disorders.

Judg. 10. In the booke of *Judges* it is said; *Wben there was no Maiestrate every one did that was good in his owne eyes*; then Micha had a *Tera-pkin*, then the *Beniamites* defiled the *Levitites* wife to death, and so it would be now, if the feare of the Maiestrate did not restraine the most, for the feare of God doth restraine but a fewe , it were better to liue vnder the cruelest tyrant in the worlde, then in an anarchie where there is no gouernement, for then every one would bee a tyrant . It is better, saith one , to liue where nothing is lawfull , then where all things are lawfull , in respect of the outrage that men would shewe one to another , if they were not to bee bridled by some superior.

Maiestrates are deuided into Judges and officers ; by Judges it scemes hee meanes the chiefe Maiestrates , and by officers, he meanes those vnder officers that are to bee appointed by them , howsoeuer they should bee called. The Apostle

Peter

A Item for Gentlemen.

Peter speaketh to the like purpose, when he saith : *Submit your selues to all manner ordynance of man for the Lordes sake, Whe- 1.Pet.2.
ther it be to the King, as unto the superiour, or
unto the gouerners that are sent of him:* so that the same that Peter meaneth by the king and gouerners, is ment here by judges and officers ; the difference seemes to be onely in the names , for his meaning is not as I take it, that there should be judges and officers both in euery Citty : but that there should be a iudge or chiefe officer , as it was in the time of *Moses, Iosua, the judges,* and *Samuell*, as afterward there was a king in one especiall place , and officers vnder him in euery Citty, and in that hee speaks of iudges in the plurall number , I vnderstand it not of the same time , but of the succeeding times, or else a iudge being the name of their gouernour, and other titles for ciuill officers beeing not yet inuented, the holy Ghost his meaning is to command them to appoint ciuill gouernours in euery Cittye , whether they should call them iudges, or by what other title soever, for euery society standeth in neede of government: let it be the society but of two, and that those who are most likely to agree, the man and wife , yet among them their

A Item for Gentlemen.

their is a superior , now if this be necessary
in the lesser societies , how much more in
the greater.

Exod. 18. The equitie of this appeares in *Exodus*
when *Moses* was sole gouerner , hee was
troubled greatly with the causes of the
people , therefore *Jethro* his father in lawe
counselfed him to choose inferiour offi-
cers , ouer hundredes; fifties, and tennes, for
as the Apostles , though neuert so excellent
ministers, coulde not performe all Ec-
clesiastiall duties to the people alone:

Acts. 6. therefore did choose Deacons to looke
to the poore : so one maiestrate though
neuer so sufficient , cannot performe all
ciuill duties to the people alone , but haue
neede of manye assistantes : therefore it is
saide heere judges and officers shalt thou
appoynt in euerye Cittye , that is to saye,
yee shall place maiestrates , and ciuill of-
ficers in the societys of men: it matters
not much how yee call them , whether
Maiors for Citties , Bailiffes for Townes,
Liefetenantes or iustices for Countys,
chiefe Constables for hundreds , or pet-
tye Constables for parishes,for the gouern-
ment of the people.

It is not heere set downe what man-
ner of persons should bee chosen for

ma-

A Item for Gentlemen.

maistreates , and how they should bee
qualyfied, that is taught in other places
of Scripture : in the first chapter of this
ooke of *Deutronomie* , it is sayde, they Deu.1.
must bee men of wisedome , that they
mye bee able to discerne betweene per-
sons and causes , that should come before
them , as *Salomon* did betweene the two 1.King. 3
iariots . 16.

They must bee men of courage , that
brake affection hinder them not in the
execucion of iudgement : they must feare Exod. 18.
God , that they maye not feare any mans
perlon , or any mans letter , they must
lue the trueth , that false causes bee not
contenanced of them , and they must
haue courteousnesse , that they vse not
theire office to their owne commoditye,
but to the commoditye of the common
wealth . 1.Tim.3:1

As hee that must bee a minister in the
Church must bee specyallye qualyfied ,
whiche that is a maistrat in the common
wealth , must not bee chosen out of the
common sort , much lesse of the worst sort , but
of the best sort : let all that haue voyces in
the choise of officers looke to this , that whē
they shold choose a wise man , they choose
not a foole , they shold choose one that
loues

A Item for Gentlemen.

Ioues the trueth , they choose not a Papist: when they shold choose one that feares God , they choose not an Athist : when they shold choose one that hateth couetousnesse , they choose not an vsurer . Let this bee respeted not onely in all ordynary elections , but in those that bee more extraordynary , as Knights , and Burges- ses for the parlement house , and clarkes for the conuocation house : where lawes are likely to be made , as men are minded ; therefore whosoeuer be propounded , let such be elected as be religious men , and good common wealthes men .

And marke , that among the properties , that are required in a maieistrate , which we haue noted before , there is no menti-
on made of ritches , but of vertues : for al-
though some respect may be had to his rich-
es , because the office of maiestrie re-
quires some retinue & charge , so as the
former essentiaլ vertues bee in him ; but
if those bee wanting , ritches cannot nor
maye not supplye the place of them : as in
the choise of a wife a man may respect
riches , and beauty , so there be first religi-
on , and modesty : but if those vertues bee
wanting , S. Iulomon saith : *A faire woman with-
out understandinge , is as a ring of golde in a swines
founēt.*

A Item for Gentlemen.

Naball was a rich man, but vnfitt for a *2 Sam. 15*
maistre because he was not a wise man
a foole, because he feared not God, but
a drunkard, because hee hated not co-
gouinesse but was a niggard : one com-
mes an euill officer to an Ape on the top-
of a house highlye perched, but badlye
painted, for he vses his exaltation not to
good, but to the hurt of those that are
under him. *Salomon* saith ; If a Prince, and *Prou. 19.*
another maistre bee giuen to lyes, the
people are wicked: men are naturallye gi-
uen to be naught ; but if those who should
straine them be euill, the people will be
so bad ; It is reported of a king who had a
my necke, his subiectes did carrye their
neckes awry that they might be like him,
if a maistre be of a crooked dispositi-
on, a number will carry ther liues awry to
vsifie him.

*They shall judge the people with righteous-
egement :* When a man is called to the
offic of maistracie, whether it bee higher
or lower, he must not thinke he is come to
a place of idlenesse or ease, but of care and
paines; therefore hee is here commaunded
to iudge the people, that is, to doe the du-
ties belonging to a iudge : he must not on-
ly beare the name, but performe the office,

as

A Item for Gentlemen.

as the minister must administer the worde
and sacramentes, so the maiestrate must
administer justice: as all superiority is for
inferiority, so the judge or officer is ordaine
ned, that the people from his hand might
receiue justice: the honour seruice, and try
bute they haue, is the reward of their care
and paines in gouernement. It is reported
of a king that had painted in his armes a
candle-sticke with a candle burning, and
this posie written. *In seruing other I waste
my selfe;* Therfore *Cyrus* king of Persia som
time saide: If a man did know the infinite
cares that are vnder the imperiall crowne,
he thought he would not stoole to ke
it vp. And *Augustus* wished rather to lead
a priuate life, then a kingly condition, for
as a maiestrate is called to a great office, so
to a great busynesse, as he is calld from a
priuate to a publique place, so hee must as
it were lay aside priuate, and looke to pub
lique affaires: therefore the Senators of
Rome where wont to finde it thus written,
in their seates in the Senate house; Put off
priuate affaires, and put on publique when
thou comest hether: but I would sorne did
not rather vse their publike office to their
priuate aduantage: therefore the wife of
Aristides wished that her husbands house
were

A Item for Gentlemen.

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were the common wealth, or that the com-
mon wealth were his house, because he ca-
ndonly for that : but as it is odious to v-
iue authority, that is, to deale as an officer
and haue no office, so to haue an office and
neglect the duties of it ; such a one is like
a geare on horsebacke , that hath a ſword in
iſ hand & neuer ſtrikes, though a Dragon
be before him. As it is a great commendati-
on to be a good common wealthes man; ſo
iſ a publique perſon , to beare publique
moyance is a great infamy . The end of
maieſtracie generall is, that men may leade
Godlye and peaceable life vnder them : 1. Tim. 2.
iſ a Godlye life , then a peaceable life;
because the people are naturally inclined to
iſ religion, the maieſtrate is to destroy
dolatrye as *Hezechias* did : to ſet vp Gods
worſhip as *Iehosaphat* did: to copell the
people to the profeſſion and praćtice of it 1. Kin. 18
Eſay did: The prince or chiefe maieſtrate
must appoint synods for the ſuppreſſing of
heretie and defending the trueth , he muſt 2. Cor. 10
pewdowne euill minifters, and ſet vp good
minifters : the maieſtrate muſt compell
the minifters to doe their dutye , if any
be negligent; and compell the people to
kepe the Sabbath , to heare Gods word, to
receive the ſacramentes , and to praćtice all
other

A Item for Gentlemen.

other outward partes of godlinesse , also
the maiestrate must take order , that men
may leade a peaceable life, he must defend
the subiectes from inuasion, and foraigne
enemies abroade , and for that purpose
must muster, arme, and send forth captaines
and souldiers for warres , sometime affec-
tive, and sometime defensiuue , and also de-
fend his subiectes from domesticall iniuries
at home, and for this purpose he must make
and cause to be executed good lawes of
equity and iustice : for the preseruation of
their liues, goodes, and names of men, in
which two generall and chiefe respects
of godlye and peaceable gouernement,
wee haue cause to praise God for our
most noble and religious Queene and to
pray as the Apostle willes vs, for her long
life and prosperity. The end of maiestracie
more perticularly, is to execute iudgement
and iustice, for the punishment of euill do-
ers, and for the praise of those that do well:
Rom. 13 therefore *David* beeing a good maiestrate
saith: He would sing mercye and iudge-
ment; mercie, that is countenance, com-
passion and comfort to those that be good;
and iudgement that is discountenance, dis-
couragement and punishment to those
that be naught: therefore *Paul* saith; *He*
bearers

A Iew for Gentlemen.

harts not the sword for naught: Therefore
men did euill they shold feare, but
they did well, then not feare: the maies-
tre must not be such a one as a good man
wedes feare him, nor as an euil man shold
be without feare of him: therefore it is
idle here; Thou shals iudge thy people with
righteous iudgement.

And let vs marke, as the maiestrate is a
publike person, so that which he doth as a
maiestrate, must be by a forme of publike
iudgement, by examination of causes, by
conviction of offenders before sentence or
execution, which was wanting in *Saul*, who
1.Sam.13
pon secret information, and priuate affec-
tion executed the Lordes Priestes, without
any publike examination or conuiction, &c
the maiestrate must vse a due forme of
iustice, so when he hath hard & examined
the cause, hee must judge righteous iudge-
ment, for if he should then give wrong sen-
tence he were better let it alone: it were bet-
ter wrong should be done without the ma-
iestrate then by him, it were better a mat-
ter should be seene in his owne colour of
private iniurie, then that there should bee
pon it a false colour of publike iustice
and equity: therfore as it is not enough for
the minister to preach, but hee must preach
whole

A Lesc for Gentlemen.

wholesome Doctrine , so it is not enough
for the magistrate to judge , but he must
judge righteous judgement , as hee must
draw the sword , so he must turne the edge
2.Cor.19 the right way : *Iehosaphat* shewes a reason
of this , when hee sent judges thorow the
land to execute judgement: the judgement
saith he , is not yours but Gods , if they give
wrong judgement , they do as it were charge
God with iniury: two other reasons may be
added to that : first though the magistrate
be superior to those that be judges , yet hee
is inferior to God ; as *Salomon* saith in *Ecclesiastes* : *If thou seest oppression in the Cittie,*
there is a higher then they; and therefore a
Magistrate must say as the *Centurion* saide
to our Saviour Christ : I am a man set vnder
the authority of another , *Herode* was a-
bove him , and *Cesar* was aboue *Herode* , and
God is aboue all , for though Magistrates
be called powers , yet it is not in respect of
any strength that is in themselues , but in re-
spect of the many assistants that they haue
to take their part : but yet they are weake
in comparison of God , indeed they be called
Psalm.82 Gods ; but it is in the respect of the autho-
rity that they execute in Gods stead , & that
they might so iudge as God would doe ,
if hee did give the sentence : but they shall
dye

A Item for Gentlemen.

He like men . Alexander thought himselfe
to be the sonne of *In iter* , yet he was the
sonne of *Phillip of Macedon*, whose cham-
berlaine euery morning cryed vnto him :
Phillip, Phillip, remember thou art a mor-
tall man and must die, although he said to
Digenes he was a God of the earth , yet as
Digenes answered him truely and wittily,
he was but a God of earth. The maiestrate
is highly to be esteemed of others, because
hee is the ordynance of God to doe ius-
tice, but hee must not esteeme himselfe
so hight to goe from justice : The thirde
and last reason to mooue the maiestrate, to
execute right judgement, is, that God sits in Psalm. 83
their assembly, and beholdes what is done,
and how euery thing is done, for as hee is
present every where, so especiallye in pub-
lique and iudicall places , & as he beholdest
all things, so especiallye publique and iudi-
cill causes: & if they giue right judgement
hee will approoue it , and if they giue
wrong judgement , hee will reuerse it:
and as *Nehemy* did reprooue and reforme Neh. 5. 7.
the vnder Officers , that had oppressed
and iniured the people , which precedent
is to bee followed of all superiorour Ma-
iestrates : so God will reprooue and pu-
nish all those that shall execute wrong
judge-

A Iew for Gentlemen.

judgement for which cause it is required
Exod. 18. that maiestrates should feare God : therefore as it is a godlye order of iudges and justices, in manye places , to heare a Sermon before their Assises and Cessions, so I would thinke it no small increase of their vertue , if when they sit downe vpon the judgement seate , they would make a short prayer themselues, that it might publikely and evidently appeare they set God before them, and desire his discretion, that he would eyther by the confession of the parties , by the testimonie of witnessesse, or by the demonstration of argumentes, manifest the trueth of all matters vnto them, and giue them minds to execute iudgment accordingly , that right may bee done to euery man, and wrong may be done to no man: for to iustifie the wicked, and redeeme the iust , both these are an abomination to the Lorde . As the people must giue to the maiistrate that which is his honour and trybute, so the maiistrate must giue to the people that which is theirs , iustice and equitye.

Pro. 17

Rom. 13.

It is said of *Antonius Pius* , that he never demanded any thing of the maiistrate but hee had it , the reason was because hee never demaunded any thing but that was just,

A Item for Gentlemen.

left, so euerye maistre should heare
those that call for iustice , yea they shold
doe iustice without calling for, and not
be like the wicked iudge spoken of in the
Gospell, that neither feared God nor reue-
rence man, but did iustice onely because
he was made wearye with importunity.
Much lesse should maistrates bee like *Pi-
lar* and *Potipher*, that punished the inno-
cent, and let the guilty goe free : those who
are made arbitrators , and as I may saye
nuuate iudges, must likewise iudge righ-
teous iudgement , for although manye
men indeede doe choose their friendes
whome they thinke sure for them , yet
they must preferre religion before nature,
and judgement before affection : for a
man hath as much right to his good cause as
his goods.

And those that make themselues iud-
ges, to give sentence of men and their ac-
tions, must judge righteous judgement,
to speake of men as trueth and righteous-
nesse requires : for as to bee a falce wit-
ness to the iudge is odious, to make him
give wrong judgement of a mans per-
son or cause, so is it to bee a falce wit-
ness to the world, by reason whereof ma-
nye wrong sentences may passe vpon him :

A Law for Gentlemen.

wherefore let all men make this sentence in
all their sentences, thou shalt judge righ-
teous judgement.

Wrest not the Law: So that the law is the rule
by the which they must direct their judge-
mentes, for although God hath giuen Ma-
iestrates authority, yet his meaning is not
therby to infringe his owne, and although
they haue power to make lawes, yet they
must not by their lawes contradict the law
of God, eyther to make that lawefull which
he hath made vnlawful, or to make that vn-
lawfull which he hath made lawfull: as the
Prince referring many things to the discre-
tion of vnder Officers, yet her meaning is
not that they should do any thing contrary
to expresse lawes: and by their discretion to
condemne the Prince of indiscretiō in Ma-
king those lawes: so God whose subiects all
mē are, hath appointed lawes & rule's wher-
by he will haue the people to be ruled, and
Maiestrates must not goe contrarye these-
vnto, for the rule must not be ouer-ruled:
therefore when hee had saide, thou shalt
judge righteous iudgement, hee addeth:
Wrest not the Law; therefore the Maieistrate
was commaunded to read in the booke of
the law, and therefore they were forbidden
to looke to the customes of the nations, but
looke

A Iew for Gentleman^r.

Inke to the law. To goe about to shewe
what offenders are to be punished by the
miefstrat were needlesse, seeing the booke
of the law is open, wherein euery one may
ad mult looke for direction , and not only
for the matter but also for the measure,
both which must be respected vnto righte-
as judgement : Eli did not judge righte-
as judgement, because when his sons com-
mitted adultery which deserved death, hee
^{1 Sam. 2} only reprooved them, saying, do no more my
sins; which either was no punishment, or
little enough for the sinaleft offence. Hee
that payes a little wages for a great desert
deales not justly, so he that payes a little pu-
nishment for a great offence, and so on the
contrary a great punishment for a little of-
fence . I say not that the same punishment,
is alwaies to be inflicted vpon al offenders,
but the iudicall law appoints, because cir-
cumstances of times & places, in some things
may put some difference, as the st cannot be
punished in England as it was in Israel, be-
cause there is no bondage & vilenage with
was there was with the, neither buying &
elling of men & women that are not able
to make restitution , but the same equitye
must be folowed generallye, and the same
proportion perticulerly, where the circum-
stances

A Law for Gentlemen,

stances doe agree, the lawe is a rule of righteouinesse for all to follow, when they went from this rule, the Prophet *Amos* complaineth they turned judgement into Wormewood, yet often it comes so to passe thorow the corruption of men, as *Salamon* faith, *He had seene a vanitie under the Sunne*, in the place of judgement there was wickednesse, therefore it is said here; *Wrest not the law*. As the Minister must not wrest it in doctrine, so not the Maiestrate in iudg-
ment, neither thorow ignorance nor tho-
rrow euill affection, neither longer nor
shorter, this waye or that waye to helpe or
to hurt any man, further then the meaning
thereof will beare: the lawes of men may
be drawne vnto that, but not that to them.
It is sayde one good Maiestrate is worthe
twentie good lawes, because as the lawe
is a dum Maiestrate, so the Maiestrate is a
speaking law; and a good Maiestrate will
speake according to the law, and not wrest
the lawe; *Salomon* faith in the Prouerbes;
When the wicked beare rule the people
sigh, because of oppression and wrong car-
rying of matters; but if the righteous be
in authoritie the people reioyce, because
justice is rightly distributed. When *Saul*
was in authority, *Dag* was hard in his lyes
and

A Law for Gentlemen.

and flatteries against the Lordes Priestes,
and their true and iust answere could not ^{1. Samas}
hee heard. When ^{2.} Annas was in autho-
rity ^{3.} Pauls was smitten on the face, though ^{Acts.3.p.}
contrarye to the lawe . the lawe is the rule
for the people to liue by , and for the
mistristrate to judge by . Now when mens
causes come before the iudge, if hee shall
shew the lawe hether and thether , to doc
wong to this man, and not to do right to
that man , what certainty or what safety
hall there bee to the subiectes ; therefore
Wrest not the Lawe.

Respect no persons : Hauing commaunded
mistristrates to iudge righteous judgement,
and forbidden them to wrest the lawe to
wong iudgement , hee now gives them
warning of two things , that commonlye
dwells them the wrong way : the first is,
respect of persons : the second is respect of
awardes , there is something that moues
mistristrates to give wrong iudgement,
now these are the commonest thinges :
therefore it is saide respect no persons , as if
he should say , thou shalt not looke to the
strength , to the beauty , to the riches , or ali-
ance of any man , nor to the letters he brin-
geth from any man to spare him , if he bee
worthy to be punished , nor to punish him
if

A Item for Gamblers.

if he be to be spated, but looke to his cause; therfore in *Exodus* it is said; *Thou shal not fauour the poore nor honour the ritch:* in priuate respects the poore are to be fauoured and the ritch are to be honoured, but not in publick iustice, God himselfe doth respect no persons, as *Peter saith to Cornelius,* *but looks to the goodnesse of a man, f what nation or calling soever he be:* no more must we respect persons. The Apostle forbids all Christians to preferre a man in religion because of his ritches or apparrell, so it is forbidden here to Judges and Officers: the law is giuen for ritch men as well as poore; a ritch man may no more lawfully kill, commit adultrie or steale, then a poore man; God hath done and will doe justice aswell on great men as meane men, so must the Maiestrate, if a poore man come stript of all riches and policie to worke for him, and friends to speake for him, yet if he haue a good cause the maiestrate must countenance him, & if another man comes furnished with all these things, if he haue an euil cause the Maiestrate must punish him. Justice must not be like a Spiders web, that catches little flies and let great flies go; nor like a wide Nette that catches great fishes because they haue substance in them, and

let

Act. 10.

Jam. 3.

A Iew for Gentlemen.

let little ones creepe away , as not beeing
worth the singring . It was a worthy saying
of *Solomon* ; If *Aaroniah* his brother were a ¹ King. ¹.
good man , a haire of his head should not ² sc
perish , but if wickednesse were found in
him , he shoulde dye . And it was a famous
acte of King *A/s* to put his owne mother
from her regencie , because she had an Idoll ² Cor. ¹⁵
in a grotte . And it is an vnworthy thing in ^{16.}
a Maiistrate , when a cause comes before
him against a comon person , to condemne
it , but if it be against a kinsman or friend to
alter the case . We read of a Maiistrate whē
he went to sit in iudgement would bid his
fiends farewell , some looke to the per-
sonage of men , he is a proper man spare him ,
but God delights in no mans legs . I knew
an itch man and a poore man in iuite , and a
third man said , I warrant you the poore man
wil go down , for saith he , I never knew but
mighty did overcome righ; a pittifull thing
to heare , but more pittifull to see : though
his speech were too generall , yet it may be
it was too true . It is reported of a judge that
would haue a Curtin drawne before him
whē he did sit in iudgement , that he might
see no persons : but it is no matter for the
eye of the body , if the eye of the minde
doe see rightly . As ciuill officers must not
respect

A Item for Gentlemen.

respect persons , no more must ecceleſtatiſt .
3.Tim.5. call officers , as *Paul* ſaith to *Timotheus* ;
3. *Do nothing partially* . And as the Judge
muſt doe nothing partially , no more muſt
the Iurors nor the witneſſes , though hee
haue all outrarde partes and things that
miſt command him , yet if he haue ſtept
into an euill cauſe and couſe , let him bee
punished ; and though hee haue no ou-
ward parts to command him , if hee haue a
good cauſe deliuere him . King *Antigonus* is
faide to haue commaunded all his officers
not to doe that was vniuſt , though hee
wrote letters for any man ; for faide hee , I
may be miſinformed . Therefore it is ſayd ,
Reſpect no persons , for ſaith *Salomon* ; *Such a*
man will tranſgress for a morsell of bread .

From

Nor take rewards . This is a ſecond
meane whereby Officers are commonlie
drawne to wreſt the lawe , and iudge un-
righteouſlie , therefore God giues war-
ning of it : As a Maieſtrate muſt not reſpect
a man for his perſon , ſo not for his purſle ,
this muſt be reſtrained to the matter *Mos-*
ses hath in hand , to the perſons in fuite , and
cauſes in iudgement , for otherwiſe in the
waye of friendſhip it is not vnlawfull to
giue or receive a guift , as *Jacob* ſent a pre-
tent to *Eſau* : but when a fuite depends ,
then

A Iew for Gentlemen.

then the Maiestrate must take none; some-
time it is called a guift , but it is not a free
guift , hee lookest for as good a pleasure;
herefore here it is called a rewarde, not of
hat that hath bee ne done for him , but of
hat is to be done for him : as it is sayd of
Zalos, hee had the rewarde of Sooth-say-
ing in his hand : so Maiestrates must not
use the reward of iniustice in their hands,
for as the Apostle condemnes those that
make marchandise of the worde , so here
those are condemned that make marchan-
dice of iustice . *Essay* faith ; *Woe bee to him* *Esi. 5.*
that iustifies the wicked for a rewarde , and
wages away the righteousness of the righteous
him because he hath no rewarde.

As some men are not onely very ordina-
tie in sending presentes and New-yeares
guifts to the Maiestrate , not because they
bear such speciall goodwill to the Maie-
strate as those things pretend , but because
they would haue the Maiestrate bear
good will to them, to spare them and plea-
se them when neede requireth , which is
dangerous : but also when a cause or suite
commeth to depend , then they will pre-
sent the Maiestrate with a guift , which is
more then suspicioius , that eyther they
ooke to buy iniustice , or that the Maie-
strate

A Item for Gentlemen.

strate must be bought to doe iustice, this practise is commonly found not in good men who trust to the goodness of their cause and goodness of the Maiistrate, but in euill men, who seeke by such meanes to make an euill cause good, and a good Maiistrate euill : some thinke if they can delay their suites till their aduersarie be waisted, they shall preuale whatsoeuer their cause bee, but iudicall trials were not ordained for mens vndooring , but for their maintaining. One living in a corrupt government said; We haue such a Prince, such a Judge & such officers, but monie reigne, a thing indeede fitter to bee heard among Heathens then to be seene among Christians : as some men are much in giuing of gifts , so some Maiistrates are much in taking of giftes : but as this is a preposterous thing, that great men who should be most in giuing, should be most in taking ; so it is a dangerous thing , for it beeing called a rewarde , so hee will thinke himselfe bound to requite it , which hee will not doe with the like, but with a caste of his office , cutting large thonges of other mens leather.

The reason why the Maiistrate must take no rewardes, is because rewards blind
the

A Item for Gentlemen.

the eyes, and pervert the judgement, it keepes him from seeing the right of the other side, and makes him see that side where the bribe is to glister like the gold; put a staffe in the water and it will seeme crooked not that it is crooked, but we can-
not see it right for the water: so looke on
cause they owe bribes, and that which is
right will seeme crooked. If therefore we
lose to be kept in vpright judgement and
right, let vs abhor gifts: we mislike the that
put out our bodily eyes, though it be with
a fluer Bodkin, how much more those that
put out the eyes of our minde. The *Pbili-*
fines thought they could put *Sampson* to no
greater shame then to put out his eyes, so
is a great shame to a Maiestrate to bee
blinded with bribes, for then all men may
see his partiality: therefore though men
thinke they are honoured of them that
give them bribes, yet they are dishonoured,
and though they thinke they will see
right and doe justice notwithstanding, but
therebyal they are blinded and corrupted,
a bribe will drawe his judgement and af-
fection like an Adamant stone.

It is with the Maiestrate and a bribe,
as it is with the fishe and the bayte, if the
fish take the baite, shē is taken of the baite;
so

A Law for Gentlemen.

so if the Maiestrate take a bribe, he is taken
of the bribe ; as rewardes doe blinde the
Maiestrate, so it peruerts him . It peruertes
his iudgement of the man that sends him
guifts, it makes him thinke the man is lo-
wing and kinde to him , when it is not the
loue of the Maiestrate , but the loue of
himselfe that moutes him : also it peruerts
his judgement of the matter , for hee will
thinke of all circumsta[n]ces , and straine
and drawe them to the vitermost for that
part, and lend a deafe eare to the other side,
at least a slender regarde.

Some Officers looke not to God but to
Mammon , not how they may giue euery
man his owne, but how they may make o-
ther mens their owne : not how they may
dispatch causes rightly and commodiously
for the people , but how they may eyther
releaste or linger causes for their owne
commoditie, but it is said *I know shalb take no
rewardes* : and the Maiestrate should say to
him that offers him a bribe, what wouldest
thou put out my eyes ? I suspect your cause
is naught , because you would colour it
with corruption , I will looke so much the
more narrowly into it, because you seeke
thus to daube it . We are highly to thanke
God that this precept is religiouly rega-
ded

A Iem for Gentlemen.

ted of our Lorde chiefe Justice, and Lorde
chiefe Baron, and I hope of many other
superior Maiestrates, I would it were al-
well of inferiour officers.

I once heard a Maiistrate saye to one
that offered him certayne Capons to stand
his friend; Why saith hee, doe yee bring
me these filthie things, I will none of
hem: the creatures were good, but hee
alled them so, in respect of the filthie
working effect and ende of them: If all
Maiistrates did beare such a minde, and
would giue like answere to such persons,
they shold preuent sinne and shame to
hemselues, and danger to other, and fur-
ther justice to the glory of God.

That which is iust and right shalst thou doe,
Whatsoeuer is iust and right, that is with-
in the compasse of thine office thou shalt
doe, and not bee drawne from it by re-
spect of bribes or persons. God will
iuste Maiistrates precise in Iustice, and
no goe as it were by a thred, therefore
it is said in another place, *They shold not*
twe to the right hand nor to the left.

That thou mayest live. This is a promise
made to good Maiistrates, that execute
Iustice right, as Salomon saith, *It shall estab-*

R

blissh

A Jem for Gentlemer.

blish the throne of the Prince : whereby wee may see how iustice doth please God, and not onely because it is a dutie that he commandes, but because it is a meanes to keepe a number in their duties.

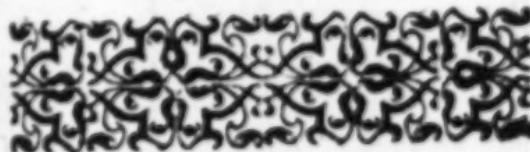
Contrarywise heere is included a secret threatening, that if Maiestrates doe not execute iustice *But wrest the law* and pervert iudgement, eyther by respect of persons, or bribes, they shall dye, and not onely because they doe neglect this dutie, but because a great number of saines will growe thorow impietie.

If Judges that bee Gods debuties will not doe iustice, then the Judge of all must doe it himselfe, both vpon the Judges themselves and vpon the people: therefore it is said, thou shalt cut off a wicked person from the earth, and so take euil from Israel, both the euill that else he will do, and the euill that the people shall suffer from the hand of God, for bearing with such things: when *Eli* would not punish his sonnes, how did God punish, not onelye him and his house, but the whole people?

When *Saule* would not punish *Agag* and the witch, how did God punish him

A Item for Gentlemen.

him; so if Maiestrates loue their owne
peace , and the peace of the people , let
them execute iustice , if they doe not
God will , and when we see fay-
ling this way onearth , let
vs appeale to hea-
uen.



R 2

A

¶ A Iewell for Gentle- women.

1. P E T E R. 3.

3. Whose apparelling let it not be out-warde, as with broydered hayre and golde put about, or in putting on of apparell.
4. But let the hid man of the heart be uncorrupt, with a meeke and quiet spirit, which is before God a thing much set by.
5. For euен after this manner in time past did the holy women which trusted in God tire themselves, and were subject to their husbands.



He Apostle Peter in this Epistle, after hee hath taught the generall duties of Christians that are to bee performed to God, and to all men, hee hath proceeded to the particular duties belonging to some, of inferiours to superiours: and because the King is both the highest superior, and to be honored of all, he

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he hath begunne with him in the former Chapter , and hath proceeded from the publike gouernours of the Commonwealth , to the priuate gouernours of families , and taught the duties of seruants to their maisters . And because God will haue order in every societie , euen in the least societie aswell as in the greatest , in the beginning of this Chapter hee teacheſ wiues to bee ſubiect to their hufbands , for although a wife in other places of Scripture be called her hufbands companion and yoake-fellow , because of the Mal. 2. neere coniunction and affection that is be-
tweene them , and because in ſome things especially in the mariage bed they bee equall , yet the hufband is appointed of God to be her head and ſuperior , & therfore ſhee is commanded to bee ſubiect to Gen. 3. him in her deſire and in her behauior both in words and in deeds , for ſince our firſt pa- 1. Pet. 3. 5rents did exalt themſelues and would bee like God , all their posteritie haue had pride in them , to exalte themſelues one aboue another : therefore as the Apostle hath tied all people to bee ſubiect to their Princes and Maieſtrates , and all ſeruants to be ſubiect to their maisters , ſo he tyeth all wiues to be ſubiect to their hufbands , for

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although some women in respect of her birth may bee superiour to her husband, yet in respect of her mariage she is inferiour to him.

And though the Scripture in other places shewes diuers other reasons to perswade women vnto subiection, name-
ly Cor. 11. lie that the woman was made of the man, and for him, yet in this place the Apostle contents himselfe with this one reason taken from the end of their subiection, that their husbands and others who were yet Infidels, might bee wonne to the loue and better liking of religion and the word, whereby they might bee trulye wonne to God, when they should see by dayly experience what power and vertue religion had wrought in their Christian wiues, that by nature is not found in other women, for as the bad conuersation of professors is an offence and stumbling block to Turkes and Papists, so the good conuersation of Christians is a meanes to drawe them nearer religion that are without, and particularly to drawe an vnbelieuing husband, as
Cor. 7. Paul saith to the Corinthian; *What knowest thou whether thou shalt win thy husband: for as she must seeke to winne her husband by words, so also by works, for if she shall per-*
swade

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made him to heare , to read , to pray , &c . which be good wordes , and in the meane time be foward , snappish , disobedient , and shew foorth euill workes : what force haue her speeches to drawe her husband to religion , which he shall see to haue wrought no more vertue in her selfe : therefore although it seemed to them that were Christian wiues and seruants , an vnworthy thing to bee subiect to Infidels and Idolaters , yet because religion doth not breake the bands of ciuil and lawfull societies and dutie (as Popish religion dooth) but con-fime and strengthen them rather : therefore as the Apostle hath willed Christian people and seruants before to be subiect to their Princes and superiours , so hee wil-leth Christian wiues here to be subiect to their husbandes that yet were Infidels , so farre as their more bounden dutye to God would suffer them , wayting when by Gods grace and their good meanes , their husbandes might become Christi-ans .

And if wiues must bee subiect to their Infidell husbands , how much more must wiues bee subiect to their Christian hus-bands although they haue faultes that yet are much more lesser and greatly inferiour

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to gentleisme : therefore if this precept,
that wiues should bee subiect to their hus-
bands, who were so vnequally yoaked were
of force then, how much more is it of force
now?

Verse. 3. *Whose apparrelling , let it not be curwards :*
The Apostle hauing required a good con-
uersation generally, he shewes them what
this behauour that he would haue them
use is in particular , not costly and curious
apparrell, for that often time offendeth their
husbandes , thorow the chargeablenesse
and attendance that belongeth vnto it : but
hee woulde haue them moderate in their
affectiones , reverend in their speeches , and
dutyfull in their actions , and to moue
them hereunto , he willes them to set be-
fore them the glasse and examples of holy
women , especially of *Sara*, who in these
vertues is a renouned patterne to all her
daughters.

Not with broidred haire : He beginnes to
speake of their apparrell, which shewes that
we are by the fall of *Adam* become so ig-
norant, that we knowe not how to appar-
rell our selues, as we know not how to eate
and drinke nor to doe any thing well , but
we must be enformed of the word of God:
þherefore as the saying is; Of euill manners

Spring

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spring good lawes , so of the euill fashion
of the people in their time , the Apostles
set downe good rules touching this point,
and although men are not exempted but
also generally instructed touching appar-
telle, yet women are often and perticulerly
dealt withall about it , as appeares in the
Prophesie of *Esay* , and other places, be-
cause that sexe is much giuen to costliness Esa. 1. 3.
1. Tim. 10.
and curiositie this way : as one saith; Many
things are inuented by women , that ney-
ther nature , necessitie nor honesty doth re-
quite, and if they were so adicted thervnto
that they needed restraint then when the
Church was in persecution , what neede is
there of this bridle nowe in the time of
peace?

Some haue gathered from this place,
that golde and costlye apparell is not law-
full for Christians to weare , but that can-
not be the Apostles meaning, for then hee
should crosse other places of the Scripture,
and dissent from *Paul* , who saith to the
Corinthisians; *All things are yours*. And to 1. Cor. 3.
Titus. 1.
Titus; *That to the pure all things are pure*: 1. Tim. 4.
and to *Timothie*; *That every creature of
God is good, and nothing to bee refused*, so it
bee recevued with thanke(giving of those that
believe and knowe the trueth). We read of
Ioseph,

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Joseph, of *Hester*, of *Mordecai*, and of *Daniell*, that did weare goulde and costlye things, and if they had beeene euill things *Joseph* would haue refused them when *Pharao* offered them, aswell as hee did his Mistresse when shee offered her selfe to him. *Mordecai* would haue refused them when the King offred them, aswell as he did to bowe to *Haman*. *Daniel* would haue refused them aswell as hee did the Kings meate : yea *Sara* her selfe, whose example the Apostle propounds in this Chapter, had and vsed costly apparel, as we may see by the Braslets and Jewels that

Gen. 34. *Abrahams* seruant gaue to *Rebecca* when he went to procure her to be *Iackes* wife.

Indeed by *Adams* fall we haue lost our interest in all the creatures, the worst aswell as the best, but by Christ we are againe restored to the best aswell as the worste, as *Paul* saith to the *Corinthians* ; *All things are yours* : Therefore Christians may as lawfullye weare fine Linnen that comes from *Egipt*, Veluet that comes from *Naples*, and the goulde that comes from *India*, as they may eate Sugar that comes from *Barbary*, and drinke the Wine that comes from *France*, for why hath God put vpon some of his creatures beauty but for

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unto behold, in some creatures sweetnesse
but for vs to taste, and in some pleasantnesse
of voyce and sound, but for vs to heare:
therefore we may haue the vse of them all,
so we glorifie the creator that made them,
the redeemer that restores them, and the
Holy-ghost who sanctifies them and doe
rightly vse thē; but yet the Scripture gives
certaine rules and caueats for the vse of
them, and as of meate, drinke, and other
creatures, so of apparell, both touching the
matter and the forme or manner.

Costly apparell must not be worne of all,
because it agrees not with the calling of
some, nor with the abilitie of others, there-
fore our sauour Christ saith, *those that weare
fift rayment are in Kings houses*, not that it
may bee worne no where else but in the
court, but there yee shall be sure to finde it:
If those that be of low calling weare high
apparell, it must needs shew pride, for there
must be some difference between the Ma-
istre and the subiect, between the master
& the seruant, between a Iack & a Gentle-
man, between *Joane* & my Lady. Againe if
those of poore estate weare rich apparell, it
must needs shew folly, vanity & neglect of
their family, for there must be some diffe-
rence between *Cressus* & *Cadmus*. In the book
of

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of Martirs it is reported of one of the kings
of England, who commaunded his man to
buy him a paire of hoase of a marke, but
now a meane subiect will weare a paire of
hoase of twenty marke, and euen those that
be of calling and ability , though they may
weare costly apparrell yet they must not
weare it at all times : for in the day of hu-
miliation commaunded to the people of
Israell, or in the day of a publike fast, none
might put on their best apparrell : there-
fore it was wont to be a common fault in
gentlewomen when they came to a fast,
they came in the brauery and curiositie of
apparrell, as if they went to a feast : and as
there be some restraintes in the Scripture
touching the matter of apparrell : so tou-
ching the forme and fashion of it , it is for-
bidden men to weare womens apparrell, &
women to weare mens apparrell , because
it is a confusion and dangerous occasion of
sinne : it is also forbidden both men and
women, to weare strange apparrell like
monsters, as many now a dayes will haue
other faces or complexions , other haire,
and other bellies , then God hath made
them:they are not content with the french
Hoode , with the Italian Ruffes , with the
Dutch hoase, with the Indian shooes , but
they

Deu.22.

Zeph.3.

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They must haue euery day new and foraine
fashions, that they are growne out of fashi-
on. They doe not onely borrow the mat-
ter of their apparel from diuers creatures,
as beastes, foules, fishes, wormes, but they
borrow the forme of their apparel from
other countries, but *Pauke* saith: *fashion not
your selues like unto this world*; there are no
particular rules set downe in the Scripture
for the fashion of apparel, but generally
the Scripture saith it must agree with com-
munity, modesty, and sobriety, a patrone
whereof we must fetch from the Churches,
that is from the practise of Christian, sober,
and modest persons, for in a question of wo-
mens attyring their heades, the Apostle *1. Cor. 11*
saith: they had no such custome as some of
the *Corinthis*s** vsed, neither the churches of
God: therefore when young women that
should haue sober mindes, or ould women
that haue young mindes, shall weare no-
thing vpon their heades but their haire, and
that set vp a fore like a forehorse toppe, I
meane not a little which some sober wo-
men vse, but set vp a great deale ilfauou-
red haire and immodestly, when they shall
weare monstorous vārdugales which as
is saide, were inuented by a strumpet to
over a great belly, which requires more
stuffe

Rom. 12.

3.

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fluffe, and takes vp more roome in meeting
then some of them are worth and worthy
of: when they be exceeding curious in their
colors, & cuts, let them behold and inquire
if such & such that be religious, wise, sober,
and modest women go so apparellled, and
inquire why they do not, & they shal finde
it is, because religion, sobriety, & modesty
wherewith they are indewed, will not suf-
fer them to doe so for shame, but they that
want religion and vertue, cannot iudge of
the vnseemelines & vanity of these things,
whose appartelling let it not be outward,
he opposeth the outward apparrel, to the in-
ward apparrell, which is the hid man of the
hart, that he speakes of afterward, his mea-
ning is not so much to condene the out-
ward apparrell, as to commend vnto them
the inwarde apparrell: therefore hee faith
to the Christian women whose appartell,
let it not be outward but inward, as if hee
shold say thinke not that your chiefe beau-
ty and brauery standes in decking of the
body, but in garnishing of the minde, as
our Sauiour Christ saith: *Labour not for the
meate that perishes, but for the meate that in-
diuers to everlasting life;* Hee forbides not
labour for that, but requires the chiefe la-
bour for the other, hee would not haue
them

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them thinke their chiese dyet to bee the
foode of the bodye , but the foode of the
soule. When our sauour Christ bids his dis- Mat. 6.
ciples not lay vp treasure for them selues in
earth but in heauen , hee would haue men
thinke that their chiese riches is not goods ,
but goodnes, so when he saith here : *Whose
apparelling let it not bee outwarde but inward*, hee meanes they shold not thinke
the garnets of the body, but the vertues of
the minde, their chiese ormentes. When
Adam & Eve fell their soules were naked
as wel as their bodies, & so it is with al their
posterty, as it is said in the *Reuelation*, the Reue. 3.
vird chap, to the church of *Laodicia* , thou
feest not how thou art miserable and na-
ked , they were not naked in their bo-
dyes, but in their soules . As God appoin-
ted our first parentes skins to couer their
bodyes , so he appointed his owne sonne,
and his owne image , to couer their soules,
which the scripture willes al men to put on.
Also saith to the *Romans* ; put on the Lord Ie- Rom. 13.
is Christ, & to the *Ephesians* put on the new
man, which after God is created in righte- Ephe. 4.
nesse & true holines, yea the soule is more
naked then the body, for there be some parts
of the body that haue some comlines in them
and neede no couering , as the face and 1.Cor. 12
handes,

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handes, but the soule is vncomely and naked in euery part , the vnderstanding me-
mory , conscience , will, affection , and all,
both of men and women, haue need to be
apparrelled , regenerated and sanctified,
therefore as when any part of the body is
naked, either armes, legges, or feete , wee
seeke to get appartell for it, sleeues, hose,
shooes, so much more must we doe for the
nakednes of the soule. Is any proude, seeke
for the garment of humility : is any incon-
tinent, seeke for the garment of chastity: is
any couetous seeke for the garment of ly-
berality : is any malicious , seeke for the
garment of charity : and as the Scripture
doth will vs to be moderate, and incompa-
rison carclesle of the attire of the body,bey-
cause we are too much giuen to it, so it
willes vs to bee carefull , yea curious as I
may say in these things of the soule, as Pe-
ter faith: loyne moreover to your faith ver-
tue, & to vertue knowledge, and to know-
ledge temperance , and to temperance pa-
tience , and to patience godlinesse , and to
godlinesse brotherly kindenesse , and to
brotherly kindenesse loue;and to the 7 he-
silionsans , Paule willes Christians to increase
more and more in them ; but in this place the
1.Thef.1. Apoille setteth downe the attire of Christi-

an

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in women, especially of married women, & shews wherin their chiefe decking shold not be, and then wherein it should bee, if must not be outward, for that is the manner of the Gentiles, but inward which is the manner of Christians, *David* saith: *The Psalm.49 Church is all glorious within*; It may be these women thought to winne their husbandes beeing Gentiles, by apparrelling themselves like the Gentiles, but the Apostle telles them there bee other ornaments fitter for that purpose, as weakeesse of minde, reuerend wordes, and dutylfull workes, that is the onely attire of true Christians.

He sets downe one particuler of outward attire, wherein their apparrelling must not be, that is broided haire which was the fashion of the Gentiles, to let their haire which was giuen them for a couering, hang downe plated or broidred like a horse taile, and those that were ritch did spangle it with golde also; now this was so vnseemly a thing for Christians, that the Apostles banished it out of all Churches, as appeares in the former Epistle to the *Corinthians*. Now under this one kinde, the Apostle comprehends all Heathenish immodesty, corrupt and curious fashions in attire, when he saith

1. Cor. 11

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whose apparrelling let it not be outward, but he would haue it inward, and he names also one part of the inward attire, or new man wherein their apparrelling must bee, that is meekenesse and quietnesse of spirite, and vnder that he comprehendes all the rest, for there be dyuers other inward ornamente besid this: in the fist chapter of this Epistle he saith: *Decke your selues inwardly with lawlinessse of minde*; whereby it seemes some were proude of their outward appartell, althoug^t there be no more cause for men or womē to be proude of their appartell that is appointed to couer our nakednesse, then for a theefe to be proude of the brand in his hand, that is co-

2. Tim. 2. uered with fine gloves. Paul also speaking of the attire of Christian women, names shamefastnesse, modestye, and good workes, and indeede euerye vertue of regeneration is a necessary ornament for Christians, but because there bee some vertues more suteable to men, and some more sutable to women, hec speaking to women saith: *Whose apparrelling let it not bee onward, but let the hid man of the heart bee uncorrupt with a meeke and quiet spirite.*

For that which setteth out the body onely

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ye must not bee the attyre that Christian women doe affect, but that which sets forth the goodnesse of the minde : now these swarde ornamente set not foorth the vertue of the minde , but the vanity of heminde , and if these outwarde things be not the chiefe attyre for Christian wifes, then not for Christian widdowes & maides . *Tertullian* seeing the women of his time too curyous in their attire, which is most incident to that sexe, saith: Come foorth you wemen hauing your rutes filled with secrete , and your eyes adorned with bashfulnesse , take to your selves the worde of God , and tippe your tonges with silence , put about your neckes the yoake of Christ , haue somwhat to doe in your handes, and fasten your wreath at home, which is a fine suite : but althoughe there be many vertues of the mind i for women to put on , yet the Apostle doth chiefly commend meekenesse, which smore comly then golde in a wife , as waywardnes & brawling in a woman is a most uncomely thing in a house.

Meekenesse is a grace of the spirite of god, and vertue of regeneration, wherby a man or woman is made so staid and moderate in their affectiones as they can

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indure contrary wordes , and workes , and
quietly passe by vnkindlinesses & iniuries,
the contrary whereto is wrath , wayward-
nesse , brauling and reuenge , this meeke-
nesse our Sauour Christ willes all Christi-

Mat. 18.

ans to learne of him . One faith ; If yee did

Iam. 1.

not learne of humble men , learne of hum-
ble God . The Apostle *James* would haue

men shewe this meekenesse in receiuing
the word that is the commaundementes ,
admonitions & reprehentions of the word
of God . So the Apostle *Peter* would haue
**Christian wiues shew it in receiuing the
commaundementes and admonitions of
their husbands who were Infidels , and
therefore would often peraduenture crosse
them , and offer occasions to mooue them .**

Now those that haue meeke mindes may
live with any man , and those that haue not
wil live quietly with no man : therfore saith
Peter : *Let the h[oly] man of the heart bee decked
with a meeke and quiet sprite , and
then yee shall be the trimmest women in
the country , but if you want this you want
your chiefe ornament , though yee haue
neuer so many iewelles and aglets about
you .*

But in that the Apostle , doth call them
from the desire and indeuour of these out-
wardes

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ward ornamentes, to the regard of inward
vertues, it shewes what we are most adic-
ted vnto , namely to neglect our precious
soules, and to prouide for our rotten bodies,
gentlewoman oftē looke in a glasse of steele,
to see if all be well without , but selome
looke in the glasse of Gods worde to see if
all be well within; yee shall finde them of-
ten in Sturbridge faire . in the royll Ex-
change , in the Goldefsmithes or Mercers
shops , but selome in the Churches , they
will bestow much money to procure rings
guelles and the like, but bee at no charge
to maintaine a preacher : but as when men
are very worldly , it is a signe they are no-
thing heauenly , & as when men are much
giuen to ceremonies, commonly they neg-
lect the substance of religion, so when gen-
tewomen are so giuen to the outward at-
trete, they regard not the inward, they haue
so many partlets, fillets, fruntlets, braslets,
that they cannot attend to the chiefe things,
instead of one *Pando* who seeing a gentle-
woman curious in attyring her selfe, wept,
saying, she is more carefull to trim her bo-
dy, then I am my soule.

But the reasons that the Apostle v-
ies to perswade women , to preferre the
ornamentes of the minde before the orna-
mentes

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mentes of the body , are not to bee forgo-
ten, which are three: first, those of the bo-
dy are corrupt , these of the minde are vn-
corrupt: secondly God doth set by these of
the minde: thirdly, holy women haue thus
tired theselues, especially *Sara*, the mother
not onely of the maides, but of Christian
wiues also , for first when he saith : *Let the
kid man of the hart be vncorrupt;* he secretly
implyeth, that the other attire that is out-
ward is corrupt , as *James* saith : *Your ri-
ches are corrupt;* So he saith : *Your garments
are Moth-eaten;* Now who would much
affect those things that will perish , either
by naturall or accidentall meanes, but ver-
tue is vncorrupt and shall not perish, when
he saith, this inward attire of meekenes be-
fore God is a thing much set by, he meanes
that God cares not for the other , *David*
saith, *he delights in no mans legges,* much lesse
in his stockings; men may peraduenture es-
teeme the other , but God esteemes this,
for God sees not as man sees, man lookes
on the outward appearance , but God be-
holdes the hart: now a christian must seeke
to approue himielfe to God, & not so much
to men: some gentlewoman when she hath
put on silke, veluet fine linnen, feathers, gold,
siluer, pearles and such braue things doth i-
magine that those things do much comend
her

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it, whē they do discommend her, & shew
her pride, exces, wantōnes & corrupt mind,
but if she haue inward vertues, especially a
neeke spirit, this is before God and godly
people a thing much set by, because it is ap-
partell of the Lords owne making, but whē
women haue such stirring affections as they
wil chat and chide it out, when any thing is
spoken or done by their husbands that they
like not, God cannot abide it : therfore
though infidels do in their apparrell & in
things seeke but to please men, yet christ-
ians must seeke to please God. His thirde
gason is taken from the example of holy
women, as Paul in the same point refers the 1.Cor.11
Corintianas, to the example of the churches,
& good women that then did liue, so Peter
gifers them the example of good women,
that are dead, a record whereof they might
haue in the scripture, God hath not only gi-
vens rules, but that we might be sufficient-
ly encouraged to follow vertue, and be left
without excuse, if we do not, he hath left vs
examples both of men and women that
haue shewed vs the way of vertue. Many
will alledge the examples of the fathers to
follow them in their vices ; but their faultes
are set downe to shew the frailty of man,
that wee may take heede of them, and to
shew the mercy of God, that wee might

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Leame to rise out of them , onely their vertues are set downe, that we might followe them.

Therefore when we will follow any man or woman , wee must looke the thing bee good that we follow , secondly that it bee good for vs, for that may bee good in one, that is not in another , as it was a good thing in *Abraham* to offer his sonne in sacrifice , because he had a commaundement for it ; but it was euill in other that did it without warrant : thirdly wee must looke the thing be good when we doe follow it .
The fathers did well in worshipping God, on the mountaines and highe places , but when God had erected his Temple they did euill that did so . The Papistes do much vrge the examples of the fathers , but they meane *Augustine, Jerome, Barnard & those*: but they speake not of *Abraham, Isaac, Jacob* and those : but if the authority of fathers should moue vs , then those that are most ancient & do most deserue the name of fathers , must moue most . Againe the Papistes speake of the vertues of good men and women , to moue vs to worship them , and not to follow them , but if they be vsed to that end , they cease to bee examples , that are for imitation , and not for adoration ,

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when we speake of this or that vertue,
one say these are good things if we could
imitate them, why *Abraham* was faithful,
Iacob was chaste, *Iob* was patient, *Iona-*
than was louing, the *Centurion* was hum-
ble, *Cornelius* was charitable, *Sara* was
meek, why should not we. Some will saye
these were rare men and women, but they
are not set downe to be wondred at, but to
be followed: how came they to be so excel-
lent but by the grace of God, & the grace of
God is able to make vs like them, yea like
God himselfe if we will vs the meaneſe of
grace as they did: those that would be like
the Saints in glory, must labour to be like
them in vertue, and as in other places of
Scripture, the holy Ghost commendes to
us the examples of holy men, so heere the
Apostle commendes to vs the examples
of holy women, because he speakes to wo-
men, and if any should desire a peticuler
instance, he meanes *Sara*, becaule ſhee was
one of the moft excellent, and yet ſhee was
not alone, but there were many other
like her in this, that are gone before, and ſo
muſt those that followe after: Therefore
having ſpoken of the inward vertues of the
minde, as the moft excellent ornaumentes
of Christian women, eſpeciallye meeke-
neſſe,

A Jewell for Gentlewomen.

nesse and quietnesse of spirit , which they had some want of, and stood in most need of, being yoaked with Infidels, he saith after this maner, *Holy women tyred themselves as Sara*, wee haue a prouerbe, that which is farre fetcht and deere bought is good for Ladys, who care not for common things, then let them labour for these vertues which are farre fetcht in respect of time foure thousand yeares agoe, and in respect of place, they come from heauen, and from the holy land, and as it is farre fetcht, so it is deere bought , it will cost some iourneyes to Sermons, some prayers in your chambers, some denying of your willes, yea it was not onely worse of a great woman, but it is so fine and precious a suite , that it is neuer the worse for the wearing, it will serue not onely the mother , but also the daughters , it is as good nowe as it was a thousand yeare agoe.

The fashion that the Apostle would haue Christian women to followe , is an olde fashion, Gentlewomen are euer seeking newe fashions , but saith the Apostle, *Appareil your selues with that that Sara did, and rest in it, there is no better . If Be-suliel and Saholiab were here they cannot worke and imbroyder so excellent and exquisite*

A Lewell for Gentlewomen,

Gornament for you as this is.

Many women will keepe a thing that
was their Mothers, and weare it on high
byes, then make you much of *Saras* at-
tire, that will teach you lesse to esteeme
nd rightly to vse outwarde and corporall
things both for the belly and the backe,
specially make much of this lewell of
neekenesse, that will fashon you to
bare iniuries without falling into extre-
mities, and I warrant you your gowne
will sitte never the worse on your backe,
but you shall seeme to them that can
udge, a more goodlye woman then na-
ture hath made any. After this manner
sith *Peter* did holy women attire them-
selues, prophane women indeed as *Isabell*
who painted her face and trimmed her
selfe that shée might take *Iehu* in her loue,
and those that *Esay* speakes of haue onely Egl. 3.
looked to the outwarde attyre, and not
regarded the graces of God, but holy wo-
men as *Sara* haue principally respected the
beautifying of their mindes.

If any shall obiect *Sara* had outwarde
lewels and costlye things, it is true, so
may her daughters according as their
calling and habilitie will suffer, but
shée did not accounte those thinges for
her

A Iewell for Gentlewomen.

her most necessary , comely , and chiefe ornamentes, good women whatsoeuer outward ornamente they weare, they thinke themselues naked if they want grace to doe the duties of good Christians to God, of good women to their neighbours, and of good wiues to their husbandes.

Some women that set their mindes of gewgawes, when they would defend any foolish or monstrosus attire , they say it is the fashion, it may be the fashion of Heathen and prophane women but the daughters of *Sara* must looke to the fashion of holy women.

The want of religion in many women is seene in their apparrell, their harts being as hollow as their verdugales, their mindes being as light as their feathers , and their thoughtes as changeable as their fashions, *Peter* hauing praised , and pressed this garment of meekenes, he saith : Holy women and *Sara* did weare it , and it made all the rest the more comely , for it made them subiect to their husbandes , as *Sara* obeyed her husband and called him sir: the wante of meeckenesse hindres subiection , for the wordes of the mouth and workes of the handes , followe the motions of the minde , if the affections bee disordred,

ther-

A Jewell for Gentlewomen.

hereof growes disordred wordes and
glosis . Sirs beeing sanctyfied and
seekened by the grace of God, vised reue-
rend wordes to her husband , and called
him Lord or Sir, shewing her selfe to be his
servour and not Will, Dicke & the like, as
many doe , speaking to their husbandes as
vtheir kitchinboyes; and as she vised reue-
rend speeches, so actions , she obeyed him
as we may see in *Genefis*, when her husband Gen. 18.
commaunded her to prouide meate for the
Angels.

We vse to say when any doe a thing that
belongs to their calling , their coate fits
over the wor'e to their backe , so when a
woman shall doe a necessary or indifferent
thing at the commaundement of her hus-
band, though she be in her Sunday robes it
nothing vncomely , but makes it seeme
the more hoiyday like , but I meane not to
find vpon the duties of wiues to their hus-
bandes, seeing my purpose was chiefly to
teach Gentlewomen peticularly in the
matter of attire, and not all women gene-
rally in other behauour.

Now as these that heare sermons vse to
say, that was a good lesson for such a one, so
men like well to haue women taught their
duties, but not to heare of their owne :
there-

A Jewell for Gentlewomen.

therefore though I omit it, the Scripture doth speake of it, and others haue written it, and the Apostle Peter also after in this Chapter doth shew what bee the duties of men aswell as of women; Husband (saith he) dwel with your wiues as men of knowledge, that is know what you must yeeld to them aswell as what yee may require of them: therefore if your wife bee ignorant you must teach her, as Paul saith; *Women must*

2.Cor.14 learme of their husbands, if she offend admon-

Gen. 30. nish her as Jacob did Rachell, if she be hea-

uiue you must comfort her as Elizabah did

2.Sam. 1. Hanna, if shee bee weake you must beare

with her: and Peter saith after, If shee give

good counsill you must hearken to her. As God

said to Abrahans; Hearken to thy wife, who

said, cast out the bond-woman and her sonne.

God giue both husbands and wiues wise-

dome, loue, meekenesse, and all inward

graces, that they may shew forth

outward goodnessse.

A cauer-





A caueat for craftes- men and Clothiers.

J A M E S . 5 .

- i. Goe to now yee ritch men , howle and weepe for the miseries that shall come upon you .
- ii. Your riches are corrupt and your garments are moth-eaten .
- iii. Your goulde and siluer is cankered and the rust of them shall be a witnesse against you , and shall eate your flesh as it were fire , yee haue heaped vp treasures for the last dayes .
- iv. Behold the hire of the labourers which haue reaped your fieldes , which is of you kept back by fraude , cryeth , and the cryes of them which haue reaped are entred into the eares of the Lorde of hosties .

This

A caueat for Clothiers.



His Epistle was written to all the Iewes that professed Christ and the Gospell, among whom as it is in all Churches, their were some that rested in an outward profession, and neglected a good conscience and conuerstation, as yee may see in the former chapters.

Those which were such hipoctrites among them, that the Apostle dealeth against were specially rich me, for although it may be there were some poore amog the that were bad enough as it is euery where, yet the Apostle saw speciall cause to inuay against the ritch: for in the second chapter he speakes for the poore; Hath not God saith he, chosen the poore of this worlde that they shoulde be ritch in faith. And speakest against the ritch; Doe not the ritch oppisyle you by tirannie saith he, and in this chapter he saith, The ritch men howle and weepe for the misery that shall come vpon you, the labourers wages that you keepe backe by fraude, cryeth against you, and in the 7. verse he speakes to the poore, and saith: Be patient therfore brethren till the

com-

A cancas for Clothiers.

comming of the Lord , which dealing of
the Apostle , I would haue an answere
to their accusation , who chalenge the
Minister for speaking so much against the
rich, and so little against the poore ; reade
the Scripture , and yee shall finde the ritch
sprooued tenne times to the other once,
the reason is because they are most faulty,
and the reason of that is as I take it,because
soit corporall discipline is vsed against the
poore , and therefore most spirituall disci-
pline had neede to be vsed against the o-
ther . Hee hath in the former 'Chapters
shorted these ritch men to repentances
Nowe hee commeth to threaten them
with Gods iudgementes, saying : *Goe to*
~~w~~ *rich men weape and howle for the mi-*
ty that shall come upon you . &c.

Some may aske if the Apostle doth con-
demne ritches, or if he doth meane all ritch
men, I answe no, for ritches beeing got
by good meanes are the blessing of
God, and there haue bin diuers good ritch
men , as *Abraham* , *Job* , and others, and
to doubte thererc were some good among
these people, but the Text shewes that hee
speakes of such ritch men as got their rit-
ches euill, and vsed them not well, and yet
they did laugh, as appeares in the fourth

A caueat for Clothiers.

Iam.4.9 Chapter, but he telles them heere there is cause of weeping. There was cause they should weepe for their sinnes, because they abused their riches , letting them rust and Motheate , when the poore had neede of them, and because they defrauded and oppressed the poore , yea because they killed the iust , letting them starue for hunger and colde : but because they were hardned in their sinnes , he willes them to weepe for their miseries , not for the miseries they were presently in , for they now wallowed in wealth: But for the miserie that should come on them, when they should giue account how they had vsed their talent , as yee may see in the example of the vnprofitable seruant , and in the example of the ritch glutton . It were a merry worlde if it might goe always with such men as it dooth now, but they shall change a coppy as wee saye . Now because these men were secure , and thought of no afterclappes he calles them to consider their misery in time to come, for where sinne goes before, if repentance comes not in the middest, destruction shalbe the end.

Where hee biddes them *bewe* , the wordc importes such a lamentation as arises

A Banquet for Clothiers.

sies from the certaine expectation of
the iudgement of God , as it is saide of
Esay when hee sawe himselfe deprivued
both of the birth-right and blessing, hee Gen. 27.
cryed with a bitter crye out of measure.

It seemes strange to soime, that a man
that is hayle in his bodye , hath money
his purie, many suites of rayment to his
tucke, and diuers dishes of meat on his ta-
ble, and not a few poore men at comman-
dement, should be bidden bowle, but if such
soone knew himself to be spiritually poore,
lunde, naked, and miserable, one that God
is angry withall, and the diuill hath a com-
mission to carry to hell, it would quaile his
courage, toole his porridge, and make him
end his cloathes,

Tow ritches are corrupt : Now the Apostle
shewes the cause why such great miserie
should come vpon them, because they did
wetously heape vp ritches, and niggardly
keepe them, rather suffering the poore to
perish , then to bestow them vpon their
needy bretheren.

Some haue Golde (as they will saye,)
haue seene no Sunne thus long , yet ra-
ther then they will change a peece of
Golde the poore shall starue , they haue
thus many gownes , and thus many paire

A canard for Clothiers.

of sheetes, but rather then they will depart with any of them, the poore shall goe and lie naked, and when they haue filled their bagges with golde, and their chestes with rayment, yet their hartes are not full. Salomon saith : *He that coveteth siluer shall not be satisfied w^t siluer;* and therefore will rather fill more bagges and cofers , then empty any to fill the poores bellies. One saith : The

Luk.12.

16

ritch man in the Gospel that said he would make his barnes bigger , he had barnes en-nough before if he would haue seene it, for saith he : the bellies of the poore are the barnes of the ritch.

In that he saith : *Your ritches are corrupt,* it shewes the nature of these Butward things that they are subiect to perishing, as our Sauiour Christ saith : *They are subiect to rust, Mothes & theenes;* & therfore counsels to lay vp a beter treasure, whē he saith , *sheſe things ſhall be a witneſſe againſt them,* hee meaneth the abusing of their ritches, ſhal-be laide to their charge, as we ſee in Mattheu, when Christ ſaith : *It ſhall be ſaide to ſuch men , when I was hungry , yee fed me not , when I was naked yee clothed me not ; therfore goe yee curſed into euerlaſting fire .*

Mat.6.

Mat.25.

Some may thinke themſelues without danger of this threatening , because they

let

A cauerat for Clothiers.

let not their golde and garmentes rust and
Moth-eate for they put foorth their mo-
ney and haue little in their purse,
they haue but one suite of apparel to
their backe : but though they put foorth
their mony, if they put it not foorth to that
fe they should, if their garmentes perish
not for want of wearing , if the poore pe-
ish for wante of cloathing it is all one , if
men vse not their ritches rightly,they shall
accuse them iustly.

*The haue heaped vp treasures for the last
dayes.* This is the vanity of worldly men,
they thinke their ritches shall serue them
and continue till the worldes ende , but
though theeues and wormes should not
consume them ; yet they will perish of
hemselues before that daye : therefore in
the first Chapter hee hath compared rit-
ches, to Grasse , and although men knowe
in judgement they are vncertaine,yet their
affection, and practise is as their shold bee
so ende of them , and although manye
will confess hemselues to bee mortall,
yet they will liue and deale as if they
shold never dye. In the example of the
itch man, that built his barnes bigger, and
laide to his soule take thyne ease , for thou
haft foode laide vp for many yeares, wee

A cancas for Clothiers.
may see the mindes and manners of other
men.

Beholde the hire of the labourer, &c. This now was their fault the greatness whereof doth shew what great misery shall come vpon them, this word *beholde* is not vsed, but when some great and strange thing is spoken of: therefore because it is a thing monstrous and strange, that any should be so voyde of religion and humainty as to defraude the poore of their wages, he saith *beholde*, they did not onely not relieue the poore with their siluer & golde, nor clothe them with their superfluous garmentes, but they did defraude and oppresse the poore, to increase their wealth and aug-

Leui.19. ³³ ment their wardrobe, but this is an euill expressly forbidden in the law : in *Leuiticus* it is said, *thou shalt not doe thy neigbhour wrong, nor rob him*; and presently he addeth: *The workmans hire shall not abide with thee until*

Deu.24. ^{34.} *the morning;* In *Dentronomie* it is saide: *Thou shalt not oppresse an hired seruant*, but thou shalt give him his hire for his day: *neither shall the Sunne goe downe upon it*, for he is poore, and therewith fast ameth his hise, least he cry against thee to the Lord, and it be sinne unto thee; Y et this hath beene a common sinne in al ages, according to the proverbe; where the stile is

A casuar for Clothiers.

bwe men soone goe ouer , and as it was a common sinne among the people, so it was commonly reprooued & threatened among the Prophetes . *Jeremias saith* , *Woe unto them that buildeth a house by unrighteousnes, leueth his neighbour without wages, and gi- utes him not for his worke . Amos saith* ; *Amo.8.4*
Hearre this O yee that swallowe vp the poore, that ye may make the needy of the land to faile ; saying when will the new Moone be gone, &c. That we may buy the woorke for siluer , and the needy for shooes, the Lorde hath sworne by the excellency of *Jacob*, I will never forget their works.

*Matthew saith : The Lorde wilbe a swift Mat. 3.5
vynesse against them that wrongfulliy keepe backe the hirelings wages, and vexe the widow and fatherlesse ; and this sinne of oppressing and defrauding the poore , was not onely committed and reprooued in the time of the Prophets but of the Apostles, as wee may see in the former Epistle to the Thessalonians , where the Apostle willes them not to defraude one another , for God is an auenger of all such things, and as it appeareth by these wordes of *Iames* : *The labourers wages that is by you kept backs by fraude cryeth against you, therefore woe be unto you. As then ritch men defrauded those* *1.Thef.4.**

A caueat for Clothiers.

poore that wrought in their fields , so now they defraude those poore that worke in their shoppes ; as this vice was then in husbandmen and occupyers of land , so it is now in tradesmen and makers of cloath .

The poore are defrauded of their wages divers wayes .

1. When ritch men giue the poore nothing for their worke .

2. When they giue not the poore sufficient wages , but will haue them doe two penny-worth or three halfe-penny-worth for a penny ; as *Jacob* when he had serued for faire *Rachel* , hee was rewarded with bleare-eyed *Leah* .

3. When they change the wages of the poore , giuing them not the same but worse , not money but bad or deare commodities .

4. When they keepe poore mens wages long in their handes , or longer then they shoulde to their owne aduantage , and the poores disaduantage all these wayes , not onely some other ritch men , but Clothiers doe defraude the poore at this day : some haue many an houres worke for nothing : some doe change their wages , and paye them with bad or deare commodities , some doe keepe their money long in their handes

A caueat for Clothiers.

handes and drive them to extremitie, the
soft of them, I feare all, doe giue the poore
no little wages for their worke.

There bee three rules of equity, that are
respected in giuing of wages.

1 The first our Sauour Christ himselfe
peakes of, saying : *Whatsoeuer yee would that
men should doe to you, euerso doe yee to them.* Mat.7.12

2 The second is that the Apost'le Paul
peakes of : *Let him that stole steale no more,* Eph.4.
but let him labour with his handes , the 28.
thing that is good, that he may eate his own
bread and giue to him that needeth or that
cannot labour.

3 The third rule is that common rule of
equity, that not onely religion hath taught
Christians, but that the light of nature hath
taught men of all other trades.

First let vs see the equity of these rules
that wee may iudge whether we be bound
to them or no, and then see if we be ruled
by them.

For the first, it is our Sauour Christes
owne rule , who having interpreted the
lawe, and prescribed many duties of righ-
teousnesse in perticuler, he sets downe this
generall rule , whatsoeuer yee would by
the light of nature , not by the corruption
of nature , for so thorow a corrupt affecti-

on,

A canent for Clothiers.

on, and when he is in a temptation , some man at some time would haue another to kill him as *Saul* , and some man thorowa corrupt affection would haue another too much to respect him, as the sonnes of *Zebi-deus* : but whatsoeuer yee would by the light of nature , whereby a man doth desire any thing that is fitte for him to desire , and that is fitte another man should doe to him, euен so doe you to another : as if our Sauiour Christ should say ; Wouldest thou if thou wert poore haue another to releeue thee ? then thou that art ritch releeue the poore : wouldest thou if thou wert a labourer haue answerable wages paid thee ? then thou that hast thy worke done recompence the labourer : yee see this rule cannot be excepted against.

Ephe.4. The second is the rule of the Apostle *Paul* writing to the *Ephesians*, where hee calles poore men from stealing and euill meanes , and commaunds them to labour and vse good meanes to maintaine themselves , so that if hee haue his limmes, his health , and cunning to doe the worke that the place where hee liues affordes , and dooth diligentlye labour in his calling : I take it wee may conclude from that place of *Paul* , that such a man

A canent for Clothiers.

man may and must by his labour sustaine himselfe and be helpfull to others.

But it will bee obiected, if hee haue a charge hee cannot doe it, I answere, wee must suppose if hee hath children hee hath a wife, that is a second person to ioyne with him in labour : now the Scripture appointing men and women able of boode, no other meanes but labour, wee must suppose that they may by their labour maintaine their children while they be little, vntill they bee also able to labour, which commonlye is not many, nor any long time : And thus it is among the Dutch folkes, who doe so labour and bring vp their children to worke that thereby they are susteined.

Therefore I conclude from this rule of the Apostle, that if anye cannot sustaine themselues ordinarilye, for I speake not but that there may bee some secret curse or punishment of God vpon some man; As the Prophet *Hagge* sayth in his Hag. 1. first Chapter, *They shall eare wages and put it in a bottomlesse bagge*, but otherwise those that bee such able persons of boode, as I haue spoken of before, if they cannot sustaine themselues, if they wante not woorke, nor a dilligente hande in their

A canent for Clothiers.

their worke, then it must follow they haue
not an equall recompence for their worke.

The third rule as I said, is that equitie
which is followed not onely by religious
men by the light of religion, but also by
those that haue no religion by the light of
nature of all other trades, and that in the
time and place where wee liue now, wee
knowe that by nature men will not com-
monly give with the most wages, but with
the least, and if some one or some fewe
would, yet the multitude will not; therfore
this rule also cannot iustly bee excepted a-
gainst, especially if the circumstances bee
weyed, and things be made proporciona-
ble. Therfore I thinke it euident, that these
rules must direct vs in the matter of giuing
wages, and that all men should examine
their practise therein by them: therefore
now wee will consider whether Clothiers
whome I doe specially indeauour to in-
forme and reforme by this treatise, doe in
their wages follow these rules or no. If any
should inquire why I picke out Clothiers
rather then any other to speake of, I answer,
because when I preached this sermon, my
auditory consisted of them, & because con-
sidering the greatnessse, variety, & continua-
nce of their opressions, with the multitude
of

A cauteat for Clothiers.

of those that are oppressed ,with the con-
sequences that follows therepon ,I take it
to be one of the greatest sinnes that in our
age hath beeene committed in this coun-
trie against the second table of the lawe,
also because some Clothiers haue shewed
deafe eares in hearing it ,vnwise tongues
in speaking of it , I would see if they haue
wy better eyes to read it .

But in speaking of this matter , I would
not be taken to speake against the trade of
Cloathing , which I confesse is a necessary ,
icommandable and profitable trade , and
the estate of our country considered , is in
duers respects to be preferred before ma-
ny other trades . Also I would not be taken
to speake against the persons of any that
doe professe and followe this trade , much
lesse my owne neighbours , but against the
common iniustice that is crept into that
trade . Further , I would not be taken to ac-
cuse all Clothiers this way , seeing there be
many that I know not , as I will not every
way excuse any that I know . Finally , as I
appeale to God that I haue no other pur-
pose in writing hereof , then to further his
righteousnesse and ritch mens happinesse ,
then to discharge my owne dutye , and to
helpe the poores misery : so I wylle them
whom

A cause for Clothiers.

whome this matter concernes, to be of the same minde in reading and practising of it, and therefore to consider whether they doe cut, not their cloath, but the wages of those that make their cloath, by the met-wand or rules aforesaid, or no.

For the first rule, I suppose Clothiers will not say in paying their worke-folkes wages they doe as they would be done to; if some will say so, let it be tryed by God and the countrie, when they haue read this discourse, and in the meane season let this reaon disprove it, that Clothiers do complaine of their Markets, and finde faulfe with their Marchants, when their paines is much lesse, their gaines much greater, and their vsage much better then their poore worke-folkes.

For the second rule, that those that worke vnder them should by their labour sustaine themselues, and helpe those that cannot worke, and therfore their wages should be answerable that they might do so. Clothiers cannot say they follow this rule, for experience teaches, that most of their work-folkes, except such as haue some other meanes to liue, or be of some rare hardnes of body and resolution of minde, to worke night and day, and be without charge, are so

A caueat for Clothiers.

so farre from being able to sustaine themselves by their labour, that they must bee susteined by others, they are so farre from being able to giue a penny to those that cannot labor, that except such as be before excepted, they bee most of them beggers and haue need to take reliefse!

For the third rule, which is the common equitie that all men of other trades follow in giuing of wages, whether Carpenters, Masons, Thatchers, labourers, or any other, i workman that workes by the day hath at the leaft fourre pence a day and meate and drinke. But Clothiers goe not this way to worke to finde their workefolkes meate & drinke, as in time past, they haue found out a cheaper way, therefore the comparison must be where there is no meate & drinke giuen: therefore let it bee considered, that in other trades those that worke for wages without meate & drinke, the soriest workman, and that in the shortest dayes hath eight pence a day, and so as the workman is better and the dayes longer he hath nine pence, tē pence, & twelue pence a day; now let vs see whether clothiers folow this rule.

And first to begin with their Spinners, who commonly are women take not the soriest but the skilfullest & the diligentest, and

A cancas for Clothiers.

and they cannot earne in Clothiers worke,
I meane those Clothiers that are called
Blew men , aboue three pence or foure
pence a day, both towards their owne find-
ing, and their Wheele and Cardes, that doe
weare much in that kinde of worke, marke
that I say foure pence a day , which is the
greatest earning of a Spinner in blewe
worke that I can learne , that they may
bring no instance against me. And marke
that I compare the best Spinners with the
worste labourers in other trades , and then
see the difference , the other having eight
pence a day in other trades , and these have
but foure pence . What difference is there
then , if you compare the sorrie Spinner
which can earne not three pence nor two
pence a day , with the sorrie labourer which
hath eight pence a day , or the best labou-
rer which hath twelue pence and ten pence
a day , with the best Spinner that hath but
three pence or foure pence . If any Clothi-
ers should say that some Spinners wil earne
more then three pence or foure pence a
day , I disprove it by the confession of Clo-
thiers themselues , who say : that Spinners
and Weauers earne their penny very hard-
ly ; and by the practise of all such women
who will refuse to Spine and choote to
burle ,

A cause for Clothiers.

galle, for which worke Clothiers give but
three pence , & in the best places but four
pence a daye, this the Clothiers deny not,
but they defend it, and obie~~t~~ that they set
the poore children on worke also, it is true,
else how should they make so much cloth,
if they had not many hands about it , but
children haue but childrens wages , they
haue so much for a pound, or they spin that
many knots for a penny, according to which
the mothers can earne but two pence,
three pence or foure pence at the most,
what thinke wee can the children earne.
Further, Clothiers obie~~t~~ there must bee a
difference put betweene men and women,
this I will graunt them , yet women are as
inuiciable and profitable in those kindes of
worke for the Clothier, as men could be if
they were brought vp vnto it; but they wil
further pressle this obiection, and say ; As
maideservants haue lesse wages then men
servants, by the same reason other women
should haue lesse wages then men : but
though maidseruants haue lesse wages, yet
they haue better dyet & haue easier worke
and weares lesse apparel, but many women
that worke vnder Clothiers in spinning &
carding, and breaking of Woll, doe toyle
their armes, and foyle their clothes as much

A canat for Clothiers.

as many men of other trades , and yet
haue so much lesse wages, as I haue sayde,
the same women when they worke not
with Clothyers but with other men , in
other worke haue better wages , if they
keepe a woman in child-bed they haue
three pence a daye and meate and drinke,
if they make Haye they haue three pence
or two pence a day and meate and drinke,
if shee reape Corne, shee hath foure pence
and sixe pence a day and meate and drinke,
those that carrie Tankardes in London can
earne sixe pence and seauen pence a daye,
all which are double the wages they haue
in Clothiers worke, as afore is saide : yea if
the same women doe worke with Clothi-
ers themselues in other busynesse , whether
those before named , or any other , which
yet are not so profitable to them as the
workers of their trade,they giue them such
wages as other men doe: why should they
that would bee thought to haue the most
Gentleman-like trade of others , bee the
most base and beggerlie in their wages of
all others ? and why should they giue for
the worke of their trade , which is more
gainefull to them then any other busynesse
lesse wages then for anye other worke ?
But let it be granted, that the womans sexe
should

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should haue lesse wages then men , it can-
not be granted that there should be diffe-
rence more then halfe in halfe betweene
them, when the woman spendes as much
time , takes as much paines , and dooth as
profitable worke as men of other trades,
as I haue saide afore , but I will leaue the
women that worke vnder Clothiers , and
come to the men.

And first for their Weauers,their wages
is thus much or so much for a Cloth,as it is
finer or courter : but by the way marke that
the Clothier sets the price,wheras in other
trades men set the price of their owne
worke, and other men aske their workmen
either when they begin or when they haue
done , what they shall paye , but Clothiers
will set downe what these that worke shall
haue, as if one man shoulde beare two per-
sons both of the buyer and seller.

Now the wages that the Weauers haue
they deuide into three partes,two parts are
appointed to two men that Weave the
doath,the third part is allowed for a boye
that windeth the Quilles , and to main-
taine the charge and repetition of the
Loombes and lightes. Now many wea-
uers doe complaine, and that not sodenly,
but ofien and aduisedly , not bad persons

V a that

A canent for Clothiers.

that care not what they say , but sober and honest men , that when they recken the dayes that they be about their cloath , and proportion their wages that they haue for weauing it , it growes but to sixe pence a day , and that it is as often but fise pence and fourte pence a day , when their worke is at the worst , then it is eyther eight pence or seauen pence a day when their worke is at the best , although as the order of these workemen is , they continue at worke from the bell to the bell , from fourte of the clock in the morning , till eight of the clocke at night , which is three houres in a day longer then other men of other trades doe worke , that haue greater wages , as I haue shewed , which time in the morning and euening consider , if it lesson not Weavers wages almost a fourth part , and then compare them , and see if Weavers haue much more wages then Spinners and Burkers that are women , and so if they haue any more then halfe so much wages then other workemen haue of other trades , in which respect I knowe some Weavers haue wished themselues Taylors that haue fourte pence a daye and meate and drinke , and I knowe some that haue lefft their Weauing wherein they serued a prentice-hood ,

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hood , and haue taken a Spade and a hooke , and I knowe some very skilfull in Weauing Clothiers worke , that haue left it and become learners to Weave Dutch worke .

But Clothiers obiect , though this bee true , yet it is tollerable , because Weauers stroy not so much apparell as other trades men doe , and their worke not beeing so stirring , they spende not so much meate and drinke as others doe .

For answer to the first parte of this obiection : If some men of other trades stroye more , others doe stroye lesse , as Taylors , Shoomakers and Soyners : but I see not but Weauers considering the wearing of their hose behinde , and their dublets afore , doe stroye as much as labourers : if there bee any difference , the oddes of their wages for one daye , will mende the labourers shooes for twentye dayes .

For answer to the second parte of this obiection , that Weauers stirre not so much , and therefore eate not so much as workemen of other trades : but Taylors , Shoomakers , and some other , stirre not so much as they , and therefore by their reason eate lesse , and yet as yee haue seene

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haue more wages. But graunt that Weavers doe eate lesse meate then labourers, that which they spare from their belly eyther because they haue it not to eate, or if they will haue it so, because they haue not so great a stomacke, they spende in their strength, health and life, by getting colde and diseases, as wee see they looke not so freshe, nor liue not so long as labourers doe.

But if there were nothing to counteruaile that difference in apparell and dyet, is it reason that that which is spared from the poore mans backe and bellye, should bee put into the Clothiers purse. Is it not that the Prophet complaines of saying; *Yee eate up my people as it were bread.* They keepe their riding Horses and their Dogges fatte, but they keepe their worke-folkes both very poore and leare.

But least anye shold aske why I speake not of Sheeremen, I am not priuie to their wages, but I suppose it is not great, by the littenesse of theyr estate that bee of that trade, diuers of them beeing the poorest in Townes, and none of them ritche that I knowe in these times: but I thinke Sheeremens wages

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wages is the best of the rest , and yet not so much as the wages of workemen of other trades , for the greatest wages of a Shereeman that is hyred by the daye is but tenne pence , though he doe worke from foure till eight of the clocke , which is as I sayde three houres longer then other tradesmen doe woorke , that haue as much wages .

But if Sheremans wages were not better then others that worke vnder Clothiers , they shoulde liue worse of all , their tooles that they worke with beeing so costly , their worke so vncertaine , that must waite vpon the weather , and continues commonly but for the Winter part of the yeare , and as it is vncertaine so it is diuerous , and hath many turne-againes and dangerous , for if they leaue a cloath on the Tainter and it be stolne they be answerable for it : but although their wages be somewhat better then Weauers , by that time they haue forborne their mony some three , some sixe moneths , by that time they haue attended about Clothiers other busynesse many houres and halfe dayes for nothing , and by that time the losse they sustaine by taking deere commodities be deducted , I suppose there will bee no great

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difference, especially by that time many of them haue beaten in flockes at least, for some Clothiers to make the cloath carry a counterfet shew, & haue set and dried their Cloathes vpon the Saboth day , and strained their conscience as much as their Cloath vpon the taynter, they will be foyld poore shere men , & this is the reason in my iudgement according to reason , that Clothiers growe more speedily and more abundantly rich than other men , because their worke is done for halfe the valewe that other mens is : for consider with mee what it is to gaine by euery man that is their weauer, three pence or foure pence a day, by every woman that is their burlier, Picker , Breaker or Spinner , two pence a daye and by evey childe that workes for them a penny or a halfe-penny a daye, if it were no more, what this amounts vnto, to thole Clothyers that haue fife hundred , foure hundred, three hundred, or a hundred working vnder them more or lesse : or if yee will reckon it thus , that the Clothier gaines but a peny in euery pound of Woll spinning , as in the least presumption they must doe if it be weighed by the weightes of the Sanctuarie , it amountes to sixe shillings eight pence in every cloath, there being

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ing about foure score pound of yarne in a cloath, and if they gaine by the Weauer but halfe so much, although I haue heard workemen compare the Weauing and spinning equally together. To speake nothing of that they gaine by their burlers and pickers, who haue but three pence a daye, nor to speake nothing of that they gaine by breakers and sheermen, yet that they gaine by Weauers and Spinners in this smallest estimation, comes to ten shillings in every cloath, now to what summe growes that vnto them, that make a thousand, 500. 400. 200. cloathes in a yeare,

But they obie~~t~~ against this, that sometime they gaine not ten shillings in a cloth towards all their cost and paines, but marke that, they say somtimes, I grant it; but that is sildome when they are ouer-seene in the choise of their Oade, Indeco ashes, or the like; or when their Oade setters are ouer-seene in setting their Fattes, but otherwise Clothiers themselues haue confessed, that their ordinarie gaine at the least reckoning is twice ten shillings in a cloath, not speak-ing of those course ones that they call Roges, but of such as may worthily beare the name of Broade cloathes, yea it is euident that oftentimes they gaine three times

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times, foure times ten shillings in a Cloath
and more, it is not knowne what.

But they say their gaines growes other-wayes then by their workefolkes, as by bui-
ing their wooll, their oade, their indico, and
the like, at the best hand, & by selling their
Clothes well, I answer; first for their buy-
ing, except the corrupt deuices that some
(I hope not all) doe vse that way which I
will not speake of, my Text onely repro-
uing iniury to the poore, I suppose their
gaine is not great that waye, but as it falles
out in all such vncertaine things, that some-
time they may gaine, and sometime they
may loose, sellers beeing as prouident as
buyers: now for the gaine that they haue
by selling, they meane by selling of time,
to this I answeare. Although I would haue
such gaine examined by the rule and rea-
son, whereby we condemne vsury, seeing
they venture not charitably with the Mar-
chant, but if his slate crackes not their
stocke holdes, though his ship sinkes: yet
I deny not, but as they gaine sometime by
their buying, so they gaine often by this
kind of selling, although some time they
loose by both. But their certaine, their or-
dinary, and so their chiefe gaine, I dare say
in the iudgement of reason, is that they get
by

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& from the poore people , by the more cheape doing of their wooke, then other mens, which is miserable gaine, as if a man shoulde rob the spittle-houe.

Now as wee haue scene the Clothiers gaine, let vs see the poores losse: in the law when they bought men, women, and chil-
dren for money, & kept them only for their worke, when the yeare of their freedome came, they might not send them awaye empty, but in this case I haue in hand , it is otherwise, that where some Clothiers dies worth twenty thousand pou'd, some worke-
man that hath wrought vnder him not se-
uen, but twenty yeare, dies not worth twen-
ty groates : let it bee considered how the
poore can liue of the wages they haue, as it
is set downe before what they can earne, if
they be wel and not hindred by sickenesse,
fucking children or the like : but if any of
these hindrances fall vnto them , how shall
they buy them & theirs bread, clothes, fire-
wood, pay their house rent , and such like
necessaries for their life.

Yea this abridgement of wages is a cause
of all the misery of the poore , both in bo-
dy and soule , for by reason of their small
earnings, they cannot spare an houre in a
weeke, but must take the Saboth to washe
their

A cawent for Clothiers.

their cloathes, to peece their ragges, to fetch a bundle of wood, when they should come to Church to serue God, yea they do not onely this way sinne by occasion thereof, but are hazarded vpon dangerous temptations of pilfryng & stealing, as Agar said: *give me not poverty, least I steale*, which I feare is one woful meanes of many of the poores liuing, let it be considered Christianly and equally if it bee not so that by this meanes a fewe Clothiers in a countrye grove ritch and many thousandes grove poore, and if the intritching of two or three in a Towne, bee not the impoverishing of many, if I may not saye the hindring of all the Towne, for not onely those that worke vnder them finde it those waies yee haue hard, but other Townsmen also: and not to speake of that that other men beare out, rates according to their ability, that is seene when Clothiers go away, much more easily in that their ability is not seene, that other men maintaine the minister of their landes and labours, when Clothiers do nothing: that they do put away Corne, either that they buy for dayes, or that they haue growing, to their workesolkes at a greater rate then the market, & so are occasions of raising the price thorow the country. But only

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only to speake of that that is pertinent, to my purpose that other men partly by compulsion, and partly by compassion are faine to releue those by charity, whome the Clothiers as before doe impouerish by injury, other men lend the poore money, Corne and other things, beeing faine to loose it, when Clothiers if they lend them any thing will paye themselues againe in their worke.

The Prophets doe much and often complaine of ritch mens grinding the faces of the poore, flaying of their skinnes, & buying the needy for siluer, and for shoes: now who may be charged with these things, in our time and in our country, but the Clothiers that generally doe deale with them.

But some will say the Marchantes deale as euill with their workemen, patching and pressing them with commodities, if the Marchantes doe so, as I know some haue done, and thinke still some doe they are in the same condemnation, but who doth it in any comparison of number or measure like the Clothiers, who haue all the time and all the labour and all the cunning, I wil not say of all, but of almost all the poore, for all which in the winding vp the poore get nothing but a lowse.

But

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But as it is wisedome and iustice in all controuersies, to heare both tales, so besides their particuler obiections that before haue fallen in by the way, let vs heare further what Clothiers can aleadge for them-selues, either against this occasion, or for their owne accusation.

Clothiers pleade for the defence of their course in this wages, and say they may give their woike folkes lesse wages then others doe, because they set their workefolkes on worke all the yeare, when others sometime doe want worke, by the waye, make that wee haue their confession, that they give their workefolkes lesse wages then other men doe theirs: now they saye they may doe so for this reason, that they set them on worke all the yeare, which saye they, others doe not: but to this I answere, if they doe set them on worke all the yeare, they haue the more gaine, and not the lesse worke, is this a good reason, that because the poore doe lengthen their worke, therefore they maye shorten their wages: but most Clothyers doe not set the poore on worke all the yeare, but all Labourers and Masons doe sometime want worke in Winter, so doe their workefolkes in Summer, and their woike-

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workefolkes in Summer doe worke in the fieldes about Haye or Corne, and haue the wages of Labourers aforesaid, that is foure pence and sixe pence a day, and meate and drinke, but in Winter when Labourers shall want worke & shall spinne and carde vnder them they cannot earne two pence or three pence, towardes their bread and drinke, and whereas husbandmen giue better diet and better wages in haruest for their hast, Winter being the Clothiers time of haruest and hast, they giue no more thenjtheir former pittance.

The Clothiers say we can haue our worke done thus, & if one will not another will. I answere, necessity hath no law, the poore must worke for little rather then fit still for nothing, for among the Clothiers theselues there is this prouerbe; Of a hard earned pen-ny a man may liue, but of none he cannot; in other cases they can see, and would saye men must not looke what they can haue, or what they can doe, but what they may and what they shold.

They haue another obiection much like the former, the poore were better doe thus then doe nothing, because (for that must follow) that halfe a loafe is better then no breade, true, but if they themselues alwaies

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wayes ſhould give a pennye for a halfe
penny loafe, it would in time make them
haue a thin purse and thin cheekeſ. That I
may omit nothing that they can ſaye for
themſelues, it is further obiecled, that try-
all hath beene made, and the poore will
earne more in Clothiers worke, then they
can doe in any other worke. But if they
meane by poore men of other trades, as
Mafons, Shoonakers, Taylors, Thatchers,
Labourers, &c. Then it is vntreue, for I haue
ſhewed before, that all these haue much
more, & many of them double their work-
folkeſ wages: therefore they muſt meane
women and children, and then I anſwere,
though this that they ſaye of them were
true, yet this doth not iuftifie their giuing
of ſmall wages, because in no other worke
they can make better earnings, for that
woll in our country is the commoneſt com-
moditie whereunto the poore haue beene
moſt uſed, because wollen cloath is moſt
vendable at home and abroade, and the
poore haue not bin uſed to worke in hemp,
flaxe, or any thing here aboutes but wooll:
therfore it is no maruell, though being try-
ed with thoſe things they are vnaqua-
inted withal, they can earne little, ſpecially at
the firſt, but yet their obiection ſo farre as

is

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it concernes women and children, namely
that they can earne more in Clothiers
worke, then in other worke is vtrue, ex-
cept our clothiers meane to ioyne with the
vnder Clothiers worke, those that make
White, Bayes and Sayes, &c. Which my
purpose is to deuide from them, and to ac-
cuse only Blew men, especially in the grea-
test part with this iniustice, for those that
spin Dutch worke do earne more the they
can in Blew worke, for they that make
Baies and Sayes, some giue a penny for the
spinning of six knots, some a peny for seuen
knots, & some a penny for eight knoës, we
will take it in the middest, that the poore
haue a penny for seuen knots: our Clothiers
that put out their worke to bee spunne by
the knot, giue but a penny for nine knots,
now this is the difference betweene their
knots the Bay men or Dutchmen, they
haue eighty yards spunne for a knot of their
worke ready carded or cōbed, & our Clu-
thiers haue forty elles spun for a knot vn-
carded, now account the carding, as it is ful
halfe the worke, wayng the wearing of
their cardes, and count the two knots that
Clothiers haue done more then the other,
and account forty quarters, that makes

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tenne yardes in euery knot which is nine times ten yardes in euery penny , which makes two knots more, and then you may see that thos that spinne for Clothiers doe foure knots in euery peny more then those that spinne Dutch worke . If the Clothiers will say they may spin their woake faster, I answeare that is not alwayes so , for some Clothiers sending their worke halfe broken and halfe seamed, dooth much hinder them , and yet if it were alwayes so, the handlomenesse and cleanelinessse of the Dutch worke in comparison of theirs will recompence that differene , besides when women spinne wooll for other men, either to make stockings or such like , they haue three pence for the worst, foure pence, and fие pence a pound , which is double Clothiers wages , & men that be Linnen Weavers can earne twelue pence in a day, when their weavers cannot earne aboue six pence, thos that weave coutry worke as they call it or hufwifes cloath can earne 12.pence in a day, when if they weave for clothiers they cannot earne sixe pence , thos that weave Pouldaws can earne nine & ten pence a day those that beate hemp & such like in bride-well can earne ten pence & 12.pence a day, lancing them selues, yeat women & childre

A cancat for Clothiers.

can finde any thing else to do, they will not worke vnder the Clothier, if they can haue either Crabs, Sloves, Petcodes, gleaning broome, birch, or rushes in the fieldes, they will not doe their worke, as themselues will conteste, that in sometime of Sumner they can get no spinning, what is the rea-
son but this, they give so little wages, Clo-
thiers obiect and say, there can but few in
comparision bee set a worke otherwise then
vnder them: grant that, and grant withall
that Clothiers haue the time, cunning, and
strength as I said before of those multitude,
and that the more worke vnder them, the
more they gaue by them: will either equi-
ty, charity or humanity suffer, that they
should haue their worke without answera-
ble wages. Clothiers aske how the poore
would liue if they did not set thē on worke,
aswell they might aske how Sailors would
liue if marchants or owners of ships did not
employ thē, or how any other whose liue-
lihood stands vpon their cunning & labourt
would liue if they were not set a worke, but
woll as hath bin said, being the chiche com-
modity of our countrey, there must be clothys
making to serue not only our own but other
coutries & much people must be imploied
that way, as in France they be not used in

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wayes should give a pennye for a halfe penny loafe, it would in time make them haue a thin purse and thin cheeke. That I may omit nothing that they can saye for them selues, it is further obiected, that tryall hath beeene made, and the poore will earne more in Clothiers worke, then they can doe in any other worke. But if they meane by poore men of other trades, as Masons, Shoonakers, Taylors, Thatchers, Labourers, &c. Then it is vntrue, for I haue shewed before, that all these haue much more, & many of them double their workfolkes wages : therefore they must meane women and children, and then I answeare, though this that they saye of them were true, yet this doth not iustifie their giving of small wages, because in no other worke they can make better earnings, for that wolle in our country is the commonest commodity whereunto the poore haue beeene most vsed, because wollen cloath is most vendable at home and abroade, and the poore haue not bin vsed to worke in hemp, flaxe, or any thing here aboutes but wooll: therfore it is no maruell, though being tryed with those things they are vnaquainted withal, they can earne little, specially at the first, but yet their obiection so farre as

A cause for Clothiers.

it concerneſ women and children, namely that they can earne more in Clothiers worke, then in other worke is vnyue, except our clothiers meane to ioyne with the vnder Clothiers worke, thole that make White, Bayes and Sayes, &c. Which my purpose is to deuide from them, and to accuse only Blew men, especially in the greatest part with this iniuſtice, for thoſe that spin Dutch worke do earne more then they can in Blew worke, for they that make Baies and Sayes, ſome giue a penny for the spinning of ſix knots, ſome a peny for ſeven knots, & ſome a penny for eight knoſes, we will take it in the middeſt, that the poore haue a penny for ſeven knots: our Clothiers that put out their worke to bee spunne by the knot, giue but a penny for nine knots, now this is the diſference betweene their knots the Bay men or Dutchmen, they haue eighty yards spunne for a knot of their worke ready carded or cōbed, & our Clothiers haue forty elles spun for a knot vncarded, now account the carding, as it is ful halfe the worke, wayng the wearing of their cardes, and count the two knots that Clothiers haue done more then the other, and account forty quarters, that makes

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can

A caueat for Clothiers.

can finde any thing else to do, they will not worke vnder the Clothier, if they can haue either Crabs, Slowes, Pescodes, gleaning broome, bittch, or rusches in the fieldes, they will not doe their worke, as themselues will contesse, that in sometime of Summier they can get no spinning, what is the rea-son but this, they giue so little wages, Clo-thiers obiect and say, there can but few in comparison bee set a worke otherwise then vnder them; grant that, and grant withall that Clothiers haue the time, cunning, and strength, as I said before of thosc multitude, and that the more worke vnder them, the more they gaine by them: will either equi-ty, charity or humanity suffer, that they should haue their worke without answera-ble wages. Clothiers aske how the poore would liue if they did not set the on worke, aswell they might aske how Sailors would liue if marchants or owners of ships did not employ the, or how any other whose liue-lihood stands vpon their cunning & labour would liue if they were not set a worke, but woll as hath bin said, being the chiefe com-modity of our coutry, there must be cloath making to serue not only our own but other coutries, & much people must be imployed that way, as in France they be imployed in

A cawent for Clothiers.

gathering of grapes, and treading of wine-
presses. But as Clothiers aske how the
poore would liue if they were not set a
worke by them, so I aske how the Clothi-
ers would liue and haue their worke done
without them, they will answere; they
would keepe seruants in their houses to do
it, they could not haue the tenth part done
that is now, and yet it would be more then
double the charge to them it is now. Clo-
thiers aleadge further for their defence, it
was thus before we were borne, I answere,
it is like the saying that some vse in the case
of Tithes, there was neuer more paide saye
they, when their knowledge reaches but
to yester day in comparison of euer, or ne-
uer: but if it were so as the Clothiers say,
prescription is no good plea in an euill
thing, yet though it might bee thought e-
quall then when all things were at a lo-
wer rate, it cannot be equall now when
all things are doubled, and some things tre-
bled in price.

If the poore shall paye very deare for
the things they must liue by, as their corne,
their white-meate, their wood, and the
like, and take very cheape for that they
should liue by, that is their worke, tell mee
what

A causat for Clothiers.

what a harmony this will make. And if it were so, wil Clothiers holde the anciēt wa-
ges for the poores worke, and not the an-
cient prices for their Cloathes; but Clothiers
say their wooll and other commodities cost
them dearer then in old time; of their owne
mouth we will condernne them, for shall
the price of all other things bee increased
and not the price of the poores worke,
is it equall that they shold give more for
that they receiue of the ritch, and not
give more for that they receave of the
poore.

They saye they followe the common
course, that all other Clothiers doe in this
point, true indeed, if it were but the abuse
of one or two, I would haue thought it my
dutie to rest in a priuate admonition, but
because it is so common a thing, it requires
a publike reprehention, but the moe the
worse, as Moses saith; *Thou shalt not follow* Exod. 23.
a multitude to doe evill: they aleadge they
can giue no more wages, to liue theselues.
Let Clothiers themselues answere this ale-
gation, some of them, haue in other com-
munication confessed, that their gaine som-
time haue beeene too great, when they haue
doubled their stocke in one yeare, other

A cause for Clothiers.

haue confessed they haue gained almost so much by making out one boade of Wooll, as their wooll cost them, others haue said, if they meeete with fute marchants, it is the best trade vnder heauen. Let the waight of this publike cause obtaine pardon, for this rehersall of priuate speeches, specially meaning no man, further let the state of Clothiers answere this allegation, who for their wealth may bee presented before all other yeomen, and compaired to many, if I may not say any Gentlemen.

Let the manner of their liuing answere this allegation; besides that which they spate, they spend some 300. some 200. some 100. pound, some a hundred marke a yeare, when their poore workesfolke spate nothing but spend their cheekes. Some clothiers lay they giue a farthing or a halfe penny iiii a pound for spinning more then was wont to be giuen, other deny this and say it was as much thirtie yeare a goe, but graunt this that some doe so, yet truse that doe so their worke is not so well broken as is was wont, & therfore it is worse to card, it is not so well seimed as it was wont, and therfore they haue not only more Wooll to the pound, but also it is worse to spinne, and

A causer for Clothiers.

and the Clothier will haue it drawne much smaller then in time past , for in time past they put fiftie score , and foure score and sixtene pound in a cloth , and now they put but foure score or foure score & foure , that is as long as the former , and so it is a longer thread and is worse to recle , which things laide togeather , it appeares for this halfe penny or farthing , the spinners doe a peniworth of worke at the least , and so gaine by it as *Dickins* did by his dishes , some Clothyers also saye they giue twelue pence and two shillinges in a Cloath more for Weauing then was vsuall in ancient time , but I haue heard others affirme the cleane contrarye , that the clothes they were wont to giue tyentye shillings for , now they giue but fourteene or fifteene shillings .

But some Weauers doe confesse that some Clothiers for some course clothes do so , but for that they take away the thrums that Weauers were wont to haue , they will haue their Cloath stopt at least at one end , and for that the yearne of those course clothes is drawne almost as small as of their fine clothes , the hindrance they haue with knitting of knots thorow the often

A cause for Clothiers.

breathing of their loose and twistered
yarn, stands the weauer in foure shillings
or ffe shillings, for that twelue pence, and
this prooues it to bee so, because Weauers
could in time past weave three of those
sloathes, in the time that they can weave
two now: and as this is the losse of the
Weauer, so it is the gaine of the Clothier,
for the smalnesse of the yarne makes it goe
much further, and makes the cloath finer,
though neuer the better. So that yee see
that the increase of their wages that Clo-
thierts speake of, is the deminishing of their
wages, and that worke folkes get by it
over the shoulders: and that it is so, ap-
peares by this, that worke-folkes of these
trades cannot liue so well by much, vnder
the Clothiers now, as they haue done in
times past.

If they will say, that is because they haue
not so much worke as in time past, I an-
swer, that is not all the cause, for those that
haue worke enough haue too much a doe
to liue, for yee may conceiue in reason
what a portion of living the former pro-
portion of wages will afforde. Therefore
these allegations of giuing more wages
then in times past, when they knowe that
there

A cause for Clothiers.

there is more time spent, and more worke done then in time past, cannot but proceede from an euill conscience.

The Clothiers say though they should give more wages for their worke, the Merchant would give never the more for their Cloth, but the reason of Marchantes stickeing at prises, is as I take it, because their Cloath commonly is so bad, and Clothiers gaines so sufficient, but if their Cloath were good, and they could not afforde it so good cheape, Marchantes must and would give a greater price; but if Marchantes did not increase their price, Clothiers might increase their wages, that the poore might liue better, and yet themselves liue well enough.

Clothiers obiecte that some that worke vnder them grow ritch, but I haue shewed before that of their wages, except some rare person, that keepes himselfe single, and bee of extraordinary hardnesse and disposition of sparing, and if he be marryed hath a speciall helpe by his wifes portion and painefull labour, & no hindrance by any charge, or some other furtherance by some friends, to keepe a cow or two they cannot liue, but if any of those workefolkes which I haue

ano-

A cauer for Clothiers.

anatomized before, except peraduenture some that God will specially blesse, as hee makes good his promise of blessing in all degrees that waye, as in some hee makes good the threatening of his curse, otherwise for the common sorte, if they attaine to any wealth, if it be not by stealing, it is by buying of flockes and course wooll, by making of remnants and climing to it by Clothiers steps, and not by their worke and wages.

Clothiers saye there will always bee poore, as the Scripture saith: it is true, there will always bee blinde, sicke, and lame, that cannot worke, and there will be some other poore that God will punish with pouertie for their sinnes, and some that God will exercise with pouertie for their tryall, though it commonly comes to passe by meane of the oppression of the ritch: but because there will bee poore, can that excuse them that make them poore. It is in this case as it is in that our Sauiour Christ speakes of offences; *Necessary it is that offences should come, but woe be to that man by whome they doe come.*

Math.8.

Clothiers saye they would bee poore though they had never so much wages, so some

A caueat for Clothiers.

some would be leane though they had neuer so much meate , shall men therefore with-holde from them compitent foode, but though some would be vnthriftie, yet others no doubt are as carefull to thriue in their calling , as Clothiers bee in theirs , if they had meanes for it.

Clothiers say the people be as poore in other countryes as they be in this countrie, it may be so , for the estate of some countries is more harde and homely then ours, as it is layde the Maiors and chiefe men of some Townes and corporations haue beeene Thatchers , but if the people bee poore by the prouidence of God and not by the oppression of men , it is not the thing that I meddle withall , but those that shall haue the labour and sweate of Gods people , and not rewarde them according to the rules of equitie , this is the matter that I reprooue ; and if in those countries they speake of there be any persons of trade that giue so little wages for so much worke , yet if they themselues bee of meane estate , and the woorke whereabout the poore are employed will yeede them no such gaine or aduantage as to giue anye greater recompence,

and

A censure for Clothiers.

and so doe proportionably, though note-
qually, beare the hardnesse of the time and
place with the other , this is not the thing
that I condemne , but when any that set
poore on worke shall be of great abilitie,
and the labour of the poore affording
them great profit, as it is with Clothiers,
and yet they shall not rewarde them com-
petently for their labour , but by defrauding
or abridging their wages , they growe
rich by others pouertie, this is the woefull
gaine that *James* speakes of here , and that
they are like to paye deere for at the laft.

And as Clothiers say, they bee as poore
in other countries where be no Clothiers,
so they saye there bee as poore of other
trades in this countrie , but obserue it , and
you shall finde, there is no comparison be-
twene the number of poore of other
trades , put them all together , and those
that worke vnder Clothiers: and yet those
that be poore of other trades, how growes
it ordinarye, not from the littlenesse and
likenesse of their wages with the Clothiers
worke folkes, for yee haue scene the diffe-
rence betwene them before, but it seemes
to growe from hence, that their wiues and
children who worke vnder the Clothyer
for

A cause for Clothiers.

for such trifling wages as I haue spoken of,
doe eate vp that the men doe earne.

Clothiers say the poore doe steale from them, it is like many of them doo, though themselues be the occasion of such temptation : it is a faulte in those poore that doe so, and the Scripture reprooues it in other places, and appoints punishment for it, but it is the other kinde of theft that Clothiers vse to them , that *James* controules here, as one saith ; There bee some theees doe weare chaines of Iron, and some doe were chaines of Golde : if the poore had as good meanes to punish this kinde of theft , as Clothiers haue to punish the other, I would neuer haue set my Penne to Paper for them.

Notwithstanding all this, the Clothiers say , it is a good thing to set the poore a worke : True it is , so as the poore in working may haue a conuenient refreshing , a comfortable expectation , and equall satisfaction for their worke , otherwise a man may do euill in setting the poore a worke , as *Pharao* did euill in setting the *Israelites* to make Bricke , and as these men did that set the poore to reape their fields , when it tends to iniury and oppression.

Yet

A treatise for Clothiers.

Yet some of them thinke it their vertue thus to let the poore a worke , but if it bee a vertue, it must be a vertue of the second Table, and must either be equitie, or charitie equitie : it is not as I have shewed before, because it agrees not with any of the rules of equitie , and charitie it is not , for that is ouer and aboue equitie.

But let vs in a worde or two a little consider of some Clothiers charitie, which I speake of not as the Apostle saith to the *Corinthians*, to shame them, but as my beloued brethren to admonish them, and to take away the shadowes that vse to blinde them : for I knowe not my selfe if I haue any other purpose in this discourse then to profit them one waye , and those that I plead for another waye. Some Clothiers doe give fourte pence , some sixe pence a weeke to the poore , but one or two of their Spinners doe bring it them home againe by Tuesday night in their woorke, then what doe they and the rest of their workfolkes bring & give them, some a penny, some two pence, some three pence and fourte pence every day in their woorke, & so the Clothiers fill their houses with spoiles, and where they would be ashamed to take

A cauteſ for Clothiers.

In almes of any ritch man, they are not ashamed to take an almes of euery poore man : they bid their poore workfolkes at Christmas to a dinner, but what is that whē they dine with thē twenty times in a yeare. Let Clothiers pay the poore competently for their worke & keepe their pottage, and if they did so , ſome of their moth-eaten garments would bee of the poore folkes backes, and ſome of their fattie platters of the poore folkes tables : but a word or two more of Clothiers charitie . Some of them will at their death giue the poore five pouid or ten pound ; indeede ſomewhat is better then nothing, and better late then neuer: but thoſe Clothiers that haue liued in any great occupying but ten yeare , if when they dye they ſhould giue to the poore ten ſcore pound , in my iudgment they ſhould dye in their debt.

But that I may omit nothing that may be ſaid for Clothiers, and that by their best friends it is obieeted, that many Clothiers be religious men, and the ſpecialeſt men in Townes, & ſuch as haue bin ſpeciall instruments to further the goſpell, It is true; *The grace of God hath appeared, and brings ſalua- Titus. 2. tion to all men*, that is , all ſortes of men, and

A Catechism for Clothiers.

and so to Clothiers aswell as others, and God forbid that I should denie them all the good opinion of religion, more then to anye other men of anye other lawfull trade. And but that I will not speake particularly against any, I could speake perticularly for some.

2. Tim. 3.

Job. i.

Jam. 1.

But for all that, let vs judge of religion not as wee conceit it ,but as the Scripture speaks of it : *Paul saith , Religion hath Godlinesse ioyned with it , and it hath Justice ioyned with it :* as it is sayd of *Job, Cornelius,* and other religious men , they were iust and feared God : It hath mercy ioyned with it , as *James layth ; Pure religion and undefiled before God.* Is this to visite the fatherlesse and widowes in their aduersite, and to keepe himselfe vnspotted of the woslde.

But what contrarye things are there in most Clothiers, I speake not of all, but yet of some that pretend religion , what vnholinesse and breach of the Sabbath daye is there among them , and that ordinarilye by themselves,their seruants, their workefolkes , their cattell in iournyng , sending and receiving of cloathes too and from Mill , setting their Fates , setting their

Tayn-

A Answer for Clothiers.

Taynters drying their Wooll, &c. As if theirs were such a Goulden trade , that Godlinese it selfe must giue place vnto it.

What vsurie, yea what biting vsurie doe most , may I not say all Clothiers commit in putting out their clothes to Marchants not for ten in the hundred, but for twenty, for thirty in the hundred, which doubleesse is one cause of the breaking and vndoing of many Marchants at this day . What extreame deceite doe Clothiers vse, not onely to the poore, as I sayd before , but to all the Queenes subiects , yea to the people of other countries , in setting a counterfet glose vpon their cloath at one end, and straining it from end to end , so that it is not that within that it seemes to be without, it is not so long nor so broad , so iust nor so strong as it seemes to bee , but will shrinke vntreasonably , which I speake not onely in answere to the former obiection, but in the way of an admonition to joyn practise of religion vnto profession . For considering the number of the poore, the manner of their living , and that by occasion of the vneuen proportion of the Clothiers dealing , I cannot sufficiently pittie

A caueat for Clothiers.

it in the poore , nor mislike it in them , and I do verilie thinke if *Jeremie* had seene such a thing as this, he would haue put it among his Lamentations . I pray God moue the Maiestrates by some meanes to consider how it might bee reformed, cyther some other way that may seeme good to their wisedome , or by appointing Clothiers to put out all their spinning by the knot , and that they may give a penny for so many knottes of course worke , and for thus many of fine worke, as shall be thought competent for the poore , and to allowe so much for the Weauing as is giuen for the spinning , which is thought to be proportionable . These two things in my iudgement would amende all this disorder, though there were no meddling with the wages of their pickers , burlers , breakers , or any other , for then if they did not increase the wages of burlers and such women , they would not doe that worke, but spinne , and if they did not giue competent wages to other men that worke vnder them, they would not doe that worke but Weave .

And where the Clothiers will obiect, then the poore will not doe their worke well,

A cancas for Clothiers.

well, if they be tyed to give them certaine wages : the answere is, they haue the same brid'e for that which they haue now , to change their workefolkes . But considering the multitude of poore, the Clothiers haue gotten the lawe into their owne hand , as wee saye, the liberty that they haue, and practise that they vse to abridge the wages of their workefolkes , is a cause of all the misery of the poore people in our countrie at this day. But vntill there be a lawe to binde them that be euill in this trade, let every good man , as *Paul saith to Timothe*, bee a lawe to himselfe , and labour to doe well, and well will come on it . Although there be some good men Clothiers, yet most of them, if I may not say all of them , doe wante eyther conscience or consideration . Nowe to helpe them in this, I would haue them diligently marke what the Apostle *James saith here* ; *Goe to howle and wepe for the miserie that shall come upon you, the labourers wages that haue reaped downe your fieldes which is of you kept backe by fraude cryeth against you, &c.*

When I preached this Sermon , and vraged these wordes against Clothiers , some obiectted that *James* speakes not against

A caute for Cloysters.

them, but against husbandmen, but so man may put all doctrine from himselfe, because the Scripture speakes not of his name, of his country or trade, but we must know if it be the same fault, thought it be in another person or trade, it deserues the same reproofe and punishment.

It was further obiectet, that the Apostle speakes not against those that gaue too little wages, but against them that gaue none at all. By which kinde of caueling we see how loath this diuell is to be cast out: but shal we thinke they were so inhumane and barbarous, being of the Church, as to giue them nothing at all for their worke: if that had beene so, the Apostle needed not haue saide after in the eight verse to the poore; *Be patient therefore brethren till the comming of the Lord;* for they must haue dyed quickly, but hee speakes of such an iniury as was a continuall exercise of their patience. To conclude the Apostle faith:

- Gen. 4. *The cry of the poore is entered into the ears of the Lord of Hostes;* the like is saide: That the blood of *Abell* cryed for vengeance against *Caine*, so it is saide, the cry of *Sodome* was exceeding great: the stone in the wall and the beame in the house shal cry against those
- Abac. 2.
41.

A chansoun for Clothiers.

those that set them vp by euill meaneſſe.

It is true that all ſinnes doe come to the eures of the Lord, but ſome ſinnes bee ſo monſtrous and prodigious, that he doorth vehemently wiſneſſe his knowledge and miſliking of them then others; God is caſtled the Lord of Hoaſtes or God of armes, because he hath al creatures at commandement to execute his iudgements, he had Beares to deuoure the children that moched the Prophet Eiſha, he had dogges to deuoure Iefabell, he had Flies, Frogs, and Lice, to deuour the land of Egyp特, & he hath an hoaſt of Angelles to take vengeance of wicked men, it is ſaid, *Defraude not one another in any matter, for God is an auenger of all ſuch thinges*; and it is ſaide: *No unrighteous person ſhall inherite the kindeome of God*, meaning if he continue ſo and repente not, to leauue his ynrighteousneſſe.

Lay these ſcriptures to your courſe, and then doe that that belongeth to your comforſt, looke without partialiuy into it, and I hope yee will ſee it looke faire enough vnto the time when yee muſt anſwere it, and then I doubt not yee will reforme it. Now if the ſinne be ſo great to keepe back the wages of thofe that labour corporally, what

A cause for Clerkes.

what is it to keepe backe the wages of those that labour spiritually? for Christ saith of those, *The Labourers worthy of his wages*; and the more excellene the labour is, the greater wages is due vnto it: but I would haue the indignite and Iniquite of this considered, by comparing it with the former; and so will end with this prayer to God, that hee would draw vs and keepe vs from both these euilles, and teach us and strengthen vs euery waye to doe well.

FINIS.



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